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A CRITICAL COMPARISON OF THE ARMENIAN VERSION OF THE BIBLE
WITH THE ORIGINAL HEBREW AND GREEK TEXTS

A THESIS


PRESENTED TO


THE FACULTY

ASBURY THEOLOGICAL SEMINARY

In Partial Fulfillment
Of The Requirements For The Degree
Master of Divinity

Approved


First Reader


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by

Yeghia G. Babikian

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TABLE OF CONTENTS

CHAPTER	PAGE
I. INTRODUCTION.....	1
A. The Problem of the Thesis.....	1
B. The Purpose	2
C. The Scope	2
D. The Method of Presentation	3
E. Definitions	4
II. HEBREW AND ARMENIAN TEXTS COMPARED	7
A. Deuteronomy 32:28-33	8
B. II Kings 8:16-19	13
C. Proverbs 20:26-30	17
D. Isaiah 10:24-27	20
E. Evaluation	24
III. GREEK AND ARMENIAN TEXTS COMPARED	26
A. Matthew 13:1-9	27
B. Acts 24:24-27	32
C. Philippians 2:14-18	36
D. I John 2:7-11	39
E. Evaluation	42
IV. LXX AND ARMENIAN TEXTS COMPARED	46
A. Deuteronomy 32:28-33	48
B. II Kings 8:16-19	52
C. Proverbs 20:26-30	55

CHAPTER	PAGE
D. Isaiah 10:24-27	59
E. Evaluation	63
F. LXX and Armenian Variants Compared	63
G. LXX, Hebrew and Armenian Variants Compared	64
V. AMERICAN STANDARD VERSION AND THE ORIGINAL	
TEXTS COMPARED	66
A. Deuteronomy 32:28-33	67
B. II Kings 8:16-19	70
C. Proverbs 20:26-30	72
D. Isaiah 10:24-27	74
E. Matthew 13:1-9	78
F. Acts 24:24-27	82
G. Philippians 2:14-18	85
H. I John 2:7-11	88
I. Evaluation	90
J. American Standard Version and Armenian	
Bible Compared	91
VI. CONCLUSION	92
APPENDIX	94
BIBLIOGRAPHY	136

LIST OF TABLES

TABLE	PAGE
I. Classification And Evaluation of the Variants Between Hebrew and Armenian Texts.....	24
II. Classification and Evaluation of the Variants Between the Greek and the Armenian Texts	42
III. Classification and the Evaluation of the Variants Between the Armenian and the Original Texts	46
IV. Classification and the Evaluation of the Variants Between the Armenian Version And the LXX	63
V. Armenian Variants From The Hebrew Text Which agree With the LXX	64
VI. Armenian Variants From LXX Which Agree With The Hebrew Text	65
VII. Classification And Evaluation of the ASV Variants From the Original Texts	90
VIII. Comparison of the ASV Variants With The Variants of the Armenian	91

CHAPTER I

INTRODUCTION

A - The Problem. The problem of the thesis is two-fold:

1 - Primarily, to find out the literal accuracy of the Armenian Version of the Bible compared with the original Hebrew and Greek texts.

2 - Secondly, to find out whether the Hebrew or the LXX Text has served as the base of the Armenian Version.

Unfortunately, due to their national troubles during the immediate past history, Armenians have not had many Biblical Scholars; so the literal accuracy of the Armenian Bible has never been questioned seriously.

To the very few Armenian Textual Critics, several European Bible scholars, specially German and French, have been associated to study the base of the Armenian Text. Still there has been no American scholar to take the study of the Armenian Version seriously. As it is apparent from the Appendix of this thesis, the views of these scholars on the base of the Armenian text are varied and controversial.

B - The Purpose.

1 - The primary purpose is to investigate the necessity for a more accurate translation of the Original Texts into Armenian.

2 - Secondly, to determine the relative deviation of the Armenian Version from the Hebrew and LXX Texts.

However, the writer by no means claims authority in his presentations; he rather regards the writing of this thesis a good opportunity to gain more experience in the original Biblical languages.

C - The Scope. The scope of the thesis has been arbitrarily limited to a sample of the following eight passages, equally selected from the Hebrew and the Greek Texts:

1 - Deuteronomy 32:28-33;	6 verses
2 - II Kings 8:16-19;	4 verses
3 - Isaiah 10:24-27;	4 verses
4 - Proverbs 20:26-30;	5 verses
5 - Matthew 13:1-9;	10 verses
6 - Acts 24:24-27;	4 verses
7 - Philippians 2:14-18	5 verses
8 - I John 2:7-11;	5 verses
Total	43 verses

These eight passages were chosen at random after all the paragraphs of the Bible were numbered. The process of selection was simplified by choosing the book first, then the chapter and then the paragraph.

The editions of the Texts studied are confined to the following:

1 - Hebrew: Biblia Hebraica, Edited by Reed Kittel.

2 - Greek: The Greek New Testament, Edited by Kurt Aland et.al., by the American Bible Society in 1966.

Septuaginta Id Est Vetus Testamentum Graece Iuxta LXX Interpretes. Edited by Alfred Rahlfs in 1935.

3 - English: American Standard Version, 1901.

4 - Armenian: Asdvadzashoonch (Bible). Edited by the American Bible Society, in Vienne, 1957.

D - Method of Presentation: Each page will present the text in sequence in the following order:

First Line: The Text in the original language.

Second Line: The text in the Armenian language.

Third Line: The writer's translation of the text from the original language.

Fourth Line: The writer's translation of the text from the Armenian language. This may be repeated several times on a given page.

The variants between the Armenian and the original Text will be grouped together at the lower part of their corresponding pages.

At the end of each chapter, the variants will be classified and evaluated.

E - Supplementary Study: Chapter V is designed to investigate the possibility whether the LXX served as the base of the Armenian Version.

Another chapter is added on the variants of the American Standard Version from the Hebrew and the Greek texts in order to make more meaningful the relative standing of the accuracy of the Armenian Version as compared to the Hebrew and Greek texts.

To introduce the background of the Armenian Version, an Appendix has been added on the history, translation and the transmission of the Armenian Bible.

F - Definitions: A variant is considered to be any literal deviation from the original text. In this thesis variants are classified into the following categories:

- 1 - Synonyms
- 2 - Additions
- 3 - Omissions
- 4 - Substitutions

- 5 - Parsing
- 6 - Declension
- 7 - Number
- 8 - Sentence Structure

These eight categories of variants are evaluated as follows:

1 - Insignificant: A variant, different from its corresponding word in the original, yet carrying essentially the same meaning.

2 - Clarity: A variant necessarily introduced to translate intelligibly the exact meaning of the original text.

3 - Language Structure: Variants necessarily introduced to meet the syntactic demands of another language without changing the meaning of the original text.

4 - Legitimate Variant: A variant which significantly deviates from the corresponding word or phrase in the original text, which, if changed, would render a more accurate translation of the original text.

5 - Gross Variant: A variant, usually a phrase or a sentence, which misinterprets the meaning of its corresponding sentence in the original text.

Concerning the variants the following points should be stated:

1 - Even after maximum effort, a total elimination of subjectivity from the classification and evaluation of the variants is not claimed.

2 - A legitimate or gross variant does not necessarily prove the fault of the translator, because the latter may have done his work from a text or manuscript different from the one adopted for this thesis.

3 - An underlined variant is in italics in the Bible.

CHAPTER II

The present chapter investigates, classifies and evaluates the literal accuracy of the Armenian Bible compared with the Original Hebrew Text in the following passages:

- 1 - Deuteronomy 32:28-33
- 2 - II Kings 8:16-19
- 3 - Isaiah 10:24-27
- 4 - Proverbs 20:26-30.

The upper portion of each page presents in four parallel lines the text under consideration in the following order:

First Line - The Hebrew Text in Hebrew

Second Line - The Armenian Text in Armenian

Third Line - The Hebrew Text translated into English

Fourth Line - The Armenian Text translated into English

The lower part of each page presents the variants which occur on the upper portion of that page.

At the end of the chapter, the variants are classified and evaluated to indicate the extent the Armenian Version deviates from the Original Hebrew Text.

CHAPTER II

THE ARMENIAN BIBLE COMPARED WITH THE HEBREW TEXT

A- Deuteronomy 32: 28-33

וְאַיִן כְּסֵב חֲבִיָּה:

כִּי־גַי אֶבֶד נִצֹּת קֶסֶה²⁸

Ջանգի անոնք խորհրդակոորոյս ազգ մըն են, ու անոնց մէջ իմաստու

For they are a nation of corrupt counsel and there is no dis-

For they are a nation of void counsel and there is no wisdom

դիւն չկան: Երանի թէ իմաստուն ըլլան,

וְיֵדְעוּ וְיִשְׁכִּילוּ זֶה²⁹

թիւն չկան: Երանի թէ իմաստուն ըլլան, ու այս բանը հասկնան,

cernment among them. O that they were wise; they would consider

among them. O that they were wise and understood this thing,

Variants

<u>Hebrew</u>	<u>Armenian</u>	<u>Classification</u>	<u>Evaluation</u>
Corrupt counsel Void counsel		Synonym	Insignificant
No Discernment No wisdom		Synonym	Insignificant
They <u>And</u> (they)		Addition	Clarify
Would Consider Understood		Parsing Synonym	Insignificant
This This (thing)		Addition	Clarify

Եւ իրենց վախճանը մտածէին: Մարդ մը հազարը ի՞նչպէս կը հալածօծէր,
 this, they would understand their end! How could one man chase
 and meditated on their end! How a man chased the thousand and

וְשָׁנִים וְיָמִים רַבִּים

וְאַיִם יִרְדּוּ אֵלָיו

Ու երկու մարդ տասը հազարը ի՞նչպէս կրնար փախցնել,
 one thousand and two men put to flight many unless their Rock
 how two men could put to flight the ten thousand unless their

Variants

---	And (they)	Addition	Clarify
Would understand		Parsing	Insignificant
Meditated on		Synonym	Insignificant
One man		Synonym	Insignificant
A man			
Could chase			
Chased		Parsing	Insignificant
One thousand			
The thousand		Substitute	Insignificant
And two men			
And how two men		Addition	Clarify
Put to flight			
Could put to flight		Parsing	Insignificant
Many		Synonym	Clarify
The ten thousand		Addition	Legitimate

וַיִּמְכְּרוּם הַסָּבָרִים:

אֲחֵלָּא כִּי־צִוְּתָם סָבָרִים

עֲבָדָה אֲנִינִי וְעָבָדָה אֲנִינִי, וְעָבָדָה אֲנִינִי לְמַלְכָּא: פֻּלְחָנִי
delivered them and the Lord caused them to surrender. For their
Rock sold them and the Lord betrayed them. For their rock is

וְאֵינִי כְּסָבָרִים:

כִּי לֹא כְּצִוְּתָם צִוְּתָם

וְעָבָדָה אֲנִינִי וְעָבָדָה אֲנִינִי, וְעָבָדָה אֲנִינִי לְמַלְכָּא
rock is not like our Rock, and our enemies are witnesses.
not like our Rock, and our enemies be judges for this.

Variants

Delivered them		
Sold them	Synonym	Insignificant
Caused to surrender	Synonym	Insignificant
Betrayed	Parsing	Insignificant
Are witnesses	Parsing	Insignificant
Be judges	Synonym	Insignificant

<u>For this</u>	Addition	Clarify

וּמִצְדָּתָהּ עֲמֻקָּה

בְּקִרְמָנָהּ כֶּדֶם גִּבֹּם

Վէմին պէս չէ, Վասն զի անոնց որթը Սողոմի որթէն է, Ու Գոմորի

For their vine is of the vine of Sodom and of the fields of

For their vine is of the vine of Sodom and of the field of

עֲנָבֵי עֲגֻרָאִישׁ

արտէն է, Անոնց խաղողները թու՛նաւոր խաղողներ են,

Gemorrah. Their grapes are grapes of poison; their clusters

Gemorrah. Their grapes are poisonous grapes, and their clus-

Variants

Of the fields			
Of the field	Number	Legitimate	
Grapes of poison			
Poisonous grapes	Structure	Insignificant	
Their clusters			
And their clusters	Addition	Legitimate	

B- II Kings 8: 16-20

וּבְשָׁנָה חֲמִישִׁית לְיָרָם בֶּן-אֲחָב מֶלֶךְ יִשְׂרָאֵל יְהוֹשָׁפָט מֶלֶךְ

Եւ իսրայէլի թագաւորին Աքաաբեան Յովրամի հինգերորդ տարին

And in the fifth year of Joram the son of Ahab, king of Israel,
And in the fifth year of Joram the son of Ahab, the king of Is-

יְהוּדָה מֶלֶךְ יְהוֹרָם בֶּן-יְהוֹשָׁפָט מֶלֶךְ יְהוּדָה:

երբ Յովսափատ դեռ Յուդայի վրայ կը թագաւորէր, Յուդայի

when Jehoshaphat was king of Judah, Jehoram the son of Jehosha-
rael, when Jehoshaphat was still reigning in Judah, Jehoram the

Յովսափատ թագաւորին որդին Յովրամ թագաւոր եղաւ,

phat, king of Judah was enthroned.

son of Jehoshaphat, the king of Judah became king.

Variants

King of			
	The King of	Addition	Language
King		Structure	Insignificant
	Was <u>still</u> reigning		

	<u>Still</u>	Addition	Clarify
King of		Addition	Language
	The King of		
Was enthroned		Substitution	Insignificant
	Became King	Parsing	Insignificant

וּשְׁמֹנֶה עָשָׂר הָיָה בְּמֶלְכִי

בִּירוּשָׁלַיִם

Անիկա երեսունութկու տարեկան էր երբ թագաւորեց ինքը,

He was thirty two years old when he began to reign and reigned

He was thirty two years old when he became king and reigned

וּשְׁמֹנֶה עָשָׂר הָיָה בְּיִרוּשָׁלַיִם:

ու յերեսադէմի մէջ ութ տարի թագաւորութիւն ինքը:

eight years in Jerusalem.

eight years in Jerusalem.

Variants

Began to reign
Became King

Structure
Synonym

Insignificant
Insignificant

וַיֵּלֶךְ בְּהֶרְדֵּף מַלְכֵי יִשְׂרָאֵל כַּאֲשֶׁר קָשָׁה בֵּית אֶהָב בִּי בְּהִזְדָּקָה

Եւ ասիկա Աքաաբի տանը ըրածին պէս՝ հսրայէլի թագաւորներուն

And he walked in the way of the kings of Israel as the house

And this followed the way of the kings of Israel as the house

וְהָיָה־לִּי לְאִשָּׁה וַעֲשֵׂה הָרַע בְּעֵינֵי יְהוָה:

Ծամբան քոնեց. քանզի Աքաաբի աղջիկը ասոր կին եղաւ.

of Ahab had done, for the daughter of Ahab was his wife, and

of Ahab had done, for the daughter of Ahab became his wife, and

ու ասիկա Տէրոջը առջեւ չարութիւն ըրաւ:

he did what was evil in the sight of Jehovah.

this did evil in the sight of the Lord.

Variants

And he		
And this	Substitution	Clarify
Walked	Synonym	Insufficient
Followed		
Was his wife		
Became his wife	Substitute	Insufficient
And he		
And this	Substitute	Clarify
Did what was evil		
Did evil	Omission	Legitimate
Of Jehovah	Addition	Language
Of <u>the</u> Lord	Synonym	Insufficient

וַיֹּאמֶר יְהוָה לְהַשְׁתֵּת אֶת־יְהוּדָה לְפָנַי דִּן־בְּגָדָיו

Սակայն Տէրը Յուդան կորսնցնել չուզեց՝ իր Դաւիթ ծառային

But Jehovah did not want to destroy Judah for the sake of

But the Lord did not want to lose Judah for the sake of Da-

בְּאַשֶׁר אָמַר־לוֹי לָתֵת לוֹ נֵר־לְבָנָיו בְּלִי־תָקִים:

սիրոյն համար, ինչպէս անոր խօսք տուէր էր, որ թէ անոր

David, His servant, as He had promised him to give a lamp to

vid, His servant, as He had promised him to give a lamp both

եւ թէ որդիներուն միշտ ծրագ լը տայ:

him and to his sons forever.

to him and to his sons always.

Variants

But Jehovah	Addition	Language
But the Lord	Synonym	Insignificant
To destroy		
To lose	Substitute	Legitimate
To him and to his Sons		
<u>Both</u> to him and to his sons	Addition	Clarify

C- Proverbs 20: 26-30

וְשֹׁבֵי גְלִיתָם אֲפֹתָיִי:

מִיֶּזְרַח רָשָׁעִים מִלֶּךְ הַכֹּהֵן²⁶

הַמִּשְׁטֵמִים הַמִּשְׁטֵמִים הַמִּשְׁטֵמִים הַמִּשְׁטֵמִים הַמִּשְׁטֵמִים הַמִּשְׁטֵמִים הַמִּשְׁטֵמִים הַמִּשְׁטֵמִים הַמִּשְׁטֵמִים הַמִּשְׁטֵמִים

A wise king winnows the wicked and turns around upon them a

The wise king scatters the wicked and turns the wheels over

יְיָ יְהוָה נְשָׁמַת אָדָם

הַנִּשְׁמָת הַנִּשְׁמָת הַנִּשְׁמָת הַנִּשְׁמָת הַנִּשְׁמָת הַנִּשְׁמָת הַנִּשְׁמָת הַנִּשְׁמָת הַנִּשְׁמָת הַנִּשְׁמָת

wheels. The breath of man is the light of Jehovah,

them. The spirit of man is the light of the Lord,

Variants

A wise King

The wise King

Substitute

Legitimate

Winnows

Scatters

Synonym

Insignificant

Turns a wheels

Turns the wheels

Substitute

Legitimate

Around upon them

Over them

Omission

Insignificant

The breath

The spirit

Synonym

Insignificant

Of Jehovah

Of the Lord

Addition

Language

Synonym

Insignificant

הַמֶּלֶךְ וְכִסְאוֹ בְּחַסְדֵּי

הַמֶּלֶךְ בְּחַסְדֵּי

Արտին բոլոր շտեմարանները կը քննէ, Ողորմութիւնը ու ճշմարտութիւնը
 searching the inner parts of the body..Mercy and truth shall
 searches the stores of the heart. The mercy and truth preserve

וְכִסְאוֹ בְּחַסְדֵּי

Թիւնը թագաւորը կը պահենԱստիկա ալ իր աթոռը ողորմութեամբ կը հաստատէ:
 preserve the king and his throne shall be sustained in mercy.
 the king and he sustains his chair in mercy.

Variants

Searching			
Searches		Parsing	Insignificant
Inner parts			
Stores		Synonym	Insignificant
Of the belly			
Of the heart		Substitute	Insignificant
Mercy and truth			
The mercy and truth		Addition	Language
Shall preserve		Parsing	Insignificant
Preserve			
His throne			
His chair		Synonym	Insignificant
Shall be sustained		Parsing	Insignificant
Sustains		Structure	Legitimate

וְהַדָּר וְקִנְיָן שִׁיחָה:

וְהַתְּפָאֶרֶת בְּהַיָּרִים כְּהֵם

Երիտասարդներուն զարդը անոնց ոյժն է, և ծերերուն փառքը ալեւո

The glory of the youth is their strength, and the ornament of

The ornament of the youth is their strength, and the glory of

וְעִבְרֵי־חָסֵן:

וְהַתְּפָאֶרֶת בְּהַיָּרִים כְּהֵם

որւթիւնն է: Կէրքի նշանները ու փորի շտեմարանները հասնող հար

the old men is grey hair. Bruising stripes cleanse away evil,

the old men is old age. The scars of wounds and the blows which

ուլածները շար մարդուն մաքրողական դեղ են:

and the blows the innermost parts of the body.

reach the stores of the belly are the cleansing medicine of the
wicked man.

Variants

The glory The ornament	Synonym	Insignificant
Ornament Glory	Synonym	Insignificant
Is grey hair Is old age	Synonym	Insignificant
Bruising stripes The scars of wounds	Structure Synonym	Legitimate Insignificant
Blows Blows which reach	Addition	Clarify
Innermost parts Stores	Synonym	Insignificant
Of the body Of the belly	Substitute	Insignificant
Cleanse away Are the cleansing medicine	Structure	Legitimate
Evil Wicked man	Substitute	Insignificant

D- Isaiah 10: 24- 27

24 לָכֵן כֹּה אָמַר יְהוָה אֱלֹהֵינוּ אֵלֵינוּ כֵּן אָמַר

Անոր համար գորաց յհովա Տէրը այսպէս կ'ըսէ. Ով Սիօնի մէջ բնա

Therefore, thus says the Lord Jehovah of hosts: My people who

For that reason, the Lord Jehovah of hosts says as follows:

בְּשֶׁבֶט יִכָּה וּבִמִּשְׁחֵהוּ יִשְׂאֵל עֲלֶיךָ כִּדְרֶךָ בְּאַרְיֵב:

կող ժողովուրդս, Ասորեստանցիէն մի վախնար. Անիկա քեզ գաւազանով

dwell in Zion, do not fear the Assyrians; he will smite you

My people who dwell in Zion do not fear the Assyrians; he will

պիտի գարնէ. Եւ իր ցուպը քու վրայ պիտի վերցնէ Եզիպտացւոց կերպովը:

with a rod and will raise his staff agaist you in the manner of

smite you with a rod and will raise his staff against you in the

Variants

Therefore

For that reason

Synonym

Insignificant

Thus

As follows

Synonym

Insignificant

וְקָלָה וְעַם יִשְׂרָאֵל עַל-תְּהַבְלֵיהֶם:

כִּי-קָלָה מְעַבְרָה²⁵

Բայց շատ քիչ ժամանակի մէջ իմ ըարկութիւնս պիտի դադարի,
Egypt. For in a very little while my anger even my wrath shall
manner of Egyptians. But in a very little while my anger shall

Ու իմ սրտմտութիւնս անոնց կորպիստին պիտի դառնայ:
be completed upon their calamity.
cease and my indignation will turn to their destruction.

Variants

Of Egypt		
Of Egyptian's	Substitute	Clarify
In the road of Egypt		
For in		
But in	Substitute	Insignificant
Even my wrath		
And my indignation	Synonym	Insignificant
Shall be completed		
Shall cease	Synonym	Insignificant

Will turn to	Addition	Legitimate
Their calmaity		
Their destruction	Synonym	Insignificant

וְיִשָּׁרֵף עָלָיו יְהוָה זֶרְעוֹ בְּשֵׁט

Եւ գօրաց Տէրը անոր վրայ խառագան մը պիտի վերցնէ,
 Jehovah of hosts will lift against them a whip in the manner
 And the Lord of hosts will lift against him a whip in the

כַּמֶּכֶת מִדָּן בְּצֹר עֵרֹב וּמִסֵּהוּ עַל-הָרֶם וְיִשָּׁרֵף בְּהֶרֶץ סִינַי:

Օրէքի վէժին քով Մադիամու հարուածին պէս, Ու իր գաւազանը ծովուն
 of Midian's slaughter at the rock of Oreb; and he will lift his
 manner of Midian's blow at the rock of Oreb; and he will lift

վրայ պիտի վերցնէ, ինչպէս ըրաւ Եգիպտոսի մէջ:

staff against the sea in the manner of Egypt.

the rod upon the sea as he did in Egypt.

Variants

And	Addition	Legitimate	
Jehovah	Addition	Language	
The Lord	Synonym	Insignificant	
Against them			
Against him	Declension	Legitimate	
Midian's slaughter			
Midian's blow	Synonym	Insignificant	
His staff	Synonym	Insignificant	
The rod	Substitute	Legitimate	
In the manner of Egypt	Structure	Insignificant	
He did in Egypt			

וְסֹר קִבְּלוֹ מִנֶּגֶד

וְיִהְיֶה בְּיָדָם הַהִוא

וְעַל אֲחִיחִי הַיָּמִינִי הַיָּמִינִי הַיָּמִינִי הַיָּמִינִי הַיָּמִינִי הַיָּמִינִי הַיָּמִינִי הַיָּמִינִי הַיָּמִינִי הַיָּמִינִי

And on that day Jehovah will remove the burden from off your

And it shall be on that day His burden from your back and His

עַל מִתְּרֵשֶׁתָּן:

וְעַל מִתְּרֵשֶׁתָּן וְהָבֵל

וְעַל מִתְּרֵשֶׁתָּן וְעַל מִתְּרֵשֶׁתָּן וְעַל מִתְּרֵשֶׁתָּן וְעַל מִתְּרֵשֶׁתָּן וְעַל מִתְּרֵשֶׁתָּן וְעַל מִתְּרֵשֶׁתָּן וְעַל מִתְּרֵשֶׁתָּן וְעַל מִתְּרֵשֶׁתָּן וְעַל מִתְּרֵשֶׁתָּן

shoulder and his yoke from your neck, and the yoke shall be broken

yoke from your neck will be lifted, and the yoke shall break

from the face of prosperity.

because of fatness.

Variants

And on that day		
And it shall be on that day	Addition	Clarify
Jehovah will remove his burden	Structure	Legitimate
His burden will be lifted	Synonym	Insignificant
From off your shoulder		
From your back	Substitute	Clarify
Shall be broken		
Shall break	Parsing	Insignificant
From the face of		
Because	Synonym	Insignificant
Prosperity		
Fatness	Synonym	Insignificant

TABLE I

CLASSIFICATION AND EVALUATION OF THE VARIANTS BETWEEN HEBREW
AND ARMENIAN TEXTS

<u>CLASSIFICATION</u>		<u>EVALUATION</u>				
Variant	Frequency	Insigni- ficant	Clar- ity	Lang- uage	Legit- imate	Gross
Synonym	37	34	3	—	—	—
Addition	9	—	9	—	—	—
Parsing	11	11	—	—	—	—
Addition	11	— ⁰	— ⁰	7	4	—
Number	1	—	—	—	1	—
Structure	9	5	—	—	4	—
Substitute	13	6	3	—	4	—
Omission	2	1	—	—	1	—
Declension	1	—	—	—	1	—
Total	94	57	15	7	15	0

Of the total Ninety four variants:

60% are insignificant

16% are for the purpose of clarification

8% are due to the structure of the language

16% are legitimate variants

0% are gross variants

Since the "Insignificant," "Clarity," and "Language," variants present no distortion in the meaning of the Original Text, this means that only 16% of the total variants present deviations which claim correction.

It should be noted that there are no "Gross" variants; that is, there is no distorted meaning of a whole phrase or a sentence.

CHAPTER III

In this chapter, the same procedure of the preceding chapter has been followed to evaluate the literary accuracy of the Armenian Bible compared with the Original Greek Text. The passages studied are:

- 1- Matthew 13:1-9
- 2- Acts 24:24-27
- 3- Philippians 2:14-18
- 4- I John 2:7-11

On each page the texts are prescribed as follows:

First Line - The Greek Text in Greek

Second Line - The Armenian Text in Armenian

Third Line - The Greek Text in English

Fourth Line - The Armenian Text in English

On the lower portion of each page, the variants which occur on the upper part of that page are classified.

At the end of the chapter, the variants are grouped and evaluated to indicate the extent the Armenian Version deviates from the Original Greek Text.

THE ARMENIAN TEXT COMPARED WITH THE
GREEK TEXT

A - Matthew 13: 1-9

Ἐν τῇ ἡμέρᾳ ἐκείνῃ ἐξελθὼν ὁ Ἰησοῦς τῆς οἰκίας ἐκάθητο παρὰ τὴν θάλασσαν.
Այն օրը Յիսուս տունէն ելլելով՝ ծովուն եզերքը նստաւ:

Jesus, having gone out of the house on that day was sitting
Jesus, coming out of the house on that day sat beside the sea.

2 καὶ συνήχθησαν πρὸς αὐτὸν ὄχλοι πολλοί, ὥστε αὐτὸν εἰς πλοῖον ἐμβάντα καθῆσθαι,
Եւ շատ ժողովուրդներ ըովը ժողվուեցան, այնպէս որ ինք նստը

beside the sea. And great crowds were gathered together unto
And great crowds were gathered unto him, so that He entered

him so that He entered into the boat and sat down.
into the boat and sat down.

Variants

<u>Greek</u>	<u>Armenian</u>	<u>Classification</u>	<u>Evaluation</u>
Having gone out		Synonym	Insignificant
Coming out		Parsing	Legitimate
Was sitting			
Sat		Parsing	Insignificant

καὶ πᾶς ὁ ὄχλος ἐπὶ τὸν αἰγιαλὸν εἰστήκει.

ἄνωγε περὶ ἑαυτοῦ, καὶ ἡ ὄχλος ἀνέστη ἐπὶ τὸν αἰγιαλόν, καὶ ἡ ὄχλος ἔστη ἐπὶ τὸν αἰγιαλόν, καὶ ἡ ὄχλος ἔστη ἐπὶ τὸν αἰγιαλόν.

and all the crowd stood on the beach. And He spoke unto them
and all the crowd was standing on the beach. And He spoke unto

καὶ ἐλάλησέν αὐτοῖς πολλὰ ἐν παραβολαῖς λέγων,

περὶ τῶν σπορῶν καὶ τῶν καρπῶν καὶ τῶν ἀνθρώπων καὶ τῶν ἀγγέλων, καὶ περὶ τῶν σπορῶν.

many things in parables, saying: Behold, the sower went out to
them many things in parables, and said: Behold, the sower of

Variants

Stood	Was standing	Parsing	Language
---	And	Addition	Legitimate
Saying	Said	Parsing	Insignificant
The sower	The sower of seed	Addition	Legitimate

εὐθέως ἐξανέτειλεν διὰ τὸ μὴ ἔχειν βάθος γῆς.

ἔλε ἡλιὸς ἀνατείλαντος ἐκαυματίσθη καὶ διὰ τὸ μὴ ἔχειν ρίζαν ἐξηράνθη.

much soil, and immediately they sprang up on account of not
and immediately they sprang up on account of not having depth

6 ἡλίου δὲ ἀνατείλαντος ἐκαυματίσθη καὶ διὰ τὸ μὴ ἔχειν ρίζαν ἐξηράνθη.

Ὦν ἡλίου ἀνατείλαντος ἐκαυματίσθη καὶ διὰ τὸ μὴ ἔχειν ρίζαν ἐξηράνθη.

having depth of soil. But when the sun rose they were scorched,
of soil. But at the time of the rising of the sun they were

7 ἄλλα δὲ ἐπέσειεν ἐπὶ τὰς ἀκάνθας, καὶ ἀνέβησαν αἱ ἀκάνθαι καὶ ἐπνίξαν αὐτά.

ἡλιὸς ἀνατείλαντος ἐκαυματίσθη καὶ διὰ τὸ μὴ ἔχειν ρίζαν ἐξηράνθη.

and on account of not having root they were dried up.

scorched, and account of not having root they were dried up.

Variants

When the sun rose

At the time of the rising
of the sun

Structure

Insignificant

ὁ ἄλλα δὲ ἔπεσεν ἐπὶ τὴν γῆν τὴν καλὴν καὶ ἐδίδου καρπὸν, ὁ μὲν ἑκατόν, ὁ δὲ ἐξήκοντα,

Եւ իւեղղեցին զաւոնը: Եւ ուրիշները ինկաւն աղէկ հողի մէջ, ու

And others fell upon the thorns, and the thorns came up and

And others fell into the thorns, and the thorns came up and

ὁ δὲ τριάκοντα. 9 ὁ ἔχων ὦτα ἀκούετω.

սնունդ կուտային՝ որը մէկուն տեղ հարկւր, որը վաթսուն, եւ որը

choked them. And others fell on the good soil and were giving

choked them. And others fell in good soil and were giving fruit

երեսուն: Ան որ լսելու տկանը ունի՝ թող լսէ:

fruit; one a hundred, and one sixty, and one thirty. He who

the one, instead of one, a hundred, the one sixty, the one

has ears let him hear.

thirty. He who has ears to hear let him hear.

Variants

Upon the thorns			
Into the thorns	Substitute	Insufficient	Insufficient
On the good soil	Substitute	Insufficient	Insufficient
In good soil	Omission	Language	

Instead of one	Addition	Clarify	
One, hundred			
The one, hundred	Addition	Clarify	
He who has ears			
He who has ears to hear	Addition	Clarify	

B- Acts 24: 24-27

24 Μετὰ δὲ ἡμέρας τινὰς παραγενόμενος ὁ Φῆλιξ σὺν Δρουσίλλῃ τῇ ἰδίᾳ γυναικὶ οὕτως
 25 Եւ քանի մը օրէն ետեւ Փելիքս եկաւ իր նրուսիղա կնոջ հետ

And after some days Felix having come with his wife Drusilla,
 And after some days Felix came with his wife Drusilla who was

Ἰουδαία μετεπέμψατο τὸν Παῦλον καὶ ἤκουσεν αὐτοῦ περὶ τῆς εἰς Χριστὸν
 որ չրեայ էր, ու Պողոսը կանչել տուաւ, եւ լսեց անկէ այն

a Jewess, sent for Paul and listened to him about the faith
 a Jewess and sent for Paul and heard from him for that faith

Ἰησοῦν* πίστεως.

հաւատքին համար որ Բրիստոս Յիսուսի վրայ է:

in Jesus Christ.

which is in Jesus Christ.

Variants

Felix having come Felix came	Parsing	Insignificant
Drusilla a Jewess Drusilla who was a Jewess	Addition	Clarify
Sent for Paul And sent for Paul	Addition	Legitimate
And listened And heard	Synonym	Insignificant
About the faith For the faith	Substitution Language	
In Jesus Which is in Jesus Christ	Addition	Clarify

25 Διαλεγόμενου δὲ αὐτοῦ περὶ δικαιοσύνης καὶ ἐγκρατείας καὶ τοῦ κρίματος τοῦ

Πε ερρ ωνιηω ωρηωρηωιωωωω πε δολιλωιολιθωωω ωε αωιολι ηωωωωωωωωωωω

And while he was discoursing about righteousness and self-con-

And while he was discoursing about righteousness and self-con-

μέλλοντος ἔμφοβος γενόμενος ὁ Φῆλιξ ἀπεκρίθη, Τὸ νῦν ἔχον

φρωωιολι ηρ ηουερ, φβιηρω αωρηωιολιθωωω ωωωωωωωωωωω ωωωωω, ηωωω

trol and the judgment to come, Felix having been frightened

trol and the judgment to come, Felix being frightened answered;

πορεύου, καιρὸν δὲ μεταλαβὼν μετακαλέσομαι σε.

ηηωω αηωω, πε ερρ δωωωωωωωω ωωωωωωωω, εω ρεα ηηρηωω ηρ ηωωωωωω:

answered; for the present time, go, and when I get an occasion

for the present time, go, and when I get an occasion

Variants

Having been frightened
Being frightened

Parsing

Language

ὅς ἐμα καὶ ἐλπίζων ὅτι χρήματα δοθήσεται αὐτῷ ὑπὸ τοῦ

ὡς ἐπὶ τοῦ οὐκ ἐστὶν ὁ Θεὸς ὁ ὡς ἐπὶ τοῦ οὐκ ἐστὶν ὁ Θεὸς ὁ ὡς ἐπὶ τοῦ οὐκ ἐστὶν ὁ Θεὸς

I shall call for thee. At the same time he was also hoping that

I call thee again. Also he had hope that money be given to him

Παύλου· διὸ καὶ πυκνότερον αὐτὸν μεταπεμπόμενος ὡμίλει αὐτῷ.

ὡς ἐπὶ τοῦ οὐκ ἐστὶν ὁ Θεὸς ὁ ὡς ἐπὶ τοῦ οὐκ ἐστὶν ὁ Θεὸς ὁ ὡς ἐπὶ τοῦ οὐκ ἐστὶν ὁ Θεὸς

money will be given to him by Paul. Wherefore, even more frequent-

by Paul. Wherefore he sent for him often and was conversing

ly sending after him he was conversing with him.

with him.

Variants

I shall call		
I call again	Substitute	Insignificant
At the same time also		
Also	Omission	Insignificant
He was hoping		
He had hope	Structure	Legitimate
Money will be given.		
Money be given	Parsing	Insignificant
Even more frequently		
---often	Omission	Insignificant
Sending after him		
He sent after him	Parsing	Insignificant

C- Philippians 2: 14-18

ἅ πάντα ποιεῖτε χωρὶς γογγυσμῶν καὶ διαλογισμῶν, (15) ἵνα γένησθε ἀμεμπτοὶ καὶ
 ἁγνοὶ ὡς ἡ ἀγγελία τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. 15—
 Be doing all things without murmurings and disputes, in order
 Do all things without murmurings and disputes in order you

ἀκέραιοι, τέκνα θεοῦ ἁμωμά μέσον γενεᾶς σκολιᾶς καὶ διεστραμμένης,
 ὅπως ἂν ὡς ἡ ἀγγελία τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ἁγνοὶ ὡς ἡ ἀγγελία τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.
 you might become blameless and pure, children of God unblemished
 might become blameless and spotless children of God unblemished
 amidst

ἐν οἷς φαίνεσθε ὡς φωστῆρες ἐν κόσμῳ,
 ὡς ἡ ἀγγελία τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὡς ἡ ἀγγελία τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.
 amidst a crooked and distorted generation, among whom you are
 a crooked and diverted generation among whom you are shining
 shining as luminaries in world.
 as luminaries in world.

Variants

Be doing		
Do	Parsing	Insignificant
Pure		
Spotless	Synonym	Insignificant
Distorted generation		
Diverted generation	Synonym	Insignificant

Լորնեբրու պէս կը փայլիք աշխարհի մէջ, Կենաց Խօսքը ամէնը բռնելով՝

Holding firm the word of life, in order you might become pride

Holding firm the word of life to be pride for me in the day

ἐπ'έχοντες, εἰς καύχημα ἔμοι εἰς ἡμέραν Χριστοῦ, ὅτι--

ինծի պարծանք ըլլալու համար Քրիստոսի օրը, թէ պարսպ տեղ չբաւեցի,

to me in the day of Christ because I did not run in vain nor

of Christ that I did not walk in vain and I did not labour

οὐκ εἰς κενὸν ἔδραμον οὐδὲ εἰς κενὸν ἐκοπίασα.

Եւ պարսպ տեղ չաշխատեցայ:

I did labour in vain.

in vain.

Variants

In order you might become		
To be	Synonym	Insignificant
To me		
For me	Substitute	Language
Because I did not		
That I did not	Substitute	Insignificant
Run		
Walk	Substitute	Legitimate
Nor I did		
And I did	Substitute	Language

(17) ἀλλὰ εἰ καὶ σπένδομαι ἐπὶ τῇ θυσίᾳ καὶ λειτουργίᾳ τῆς πίστεως ὑμῶν, χαίρω καὶ

Ἀλλὰ ὅτι καὶ ἐπὶ τῇ θυσίᾳ καὶ λειτουργίᾳ τῆς πίστεως ὑμῶν, χαίρω καὶ

But even if I am being offered on account of the sacrifice and

But although I be offered upon the mass and the service of your

συγχαίρω πᾶσιν ὑμῖν· 18 τὸ δὲ αὐτὸ καὶ ὑμεῖς χαίρετε καὶ συγχαίρετέ μοι.

ἐν τῇ πίστει, ἐν τῇ αὐτῇ πίστει καὶ ὑμεῖς χαίρετε καὶ συγχαίρετέ μοι.

service of your faith, I rejoice and rejoice with you all. In

faith, I rejoice and rejoice with you all. In the same way

18— ὅτι καὶ ἐπὶ τῇ θυσίᾳ καὶ λειτουργίᾳ τῆς πίστεως ὑμῶν, χαίρω καὶ

the same way you rejoice too, and rejoice with me.

you rejoice too, and rejoice with me.

Variants

But even if		
But although	Synonym	Insignificant
On account of the		
Upon the	Synonym	Insignificant
Sacrifice		
Mass ↓	Synonym	Insignificant
And service		
And the service	Addition	Language

D- I John 2: 7-11

Ἰ Αγαπητοί, οὐκ ἐντολὴν καινὴν γράφω ὑμῖν, ἀλλ' ἐντολὴν παλαιὰν ἣν εἴχετε ἀπ'

Աղբայրներ, ոչ թէ նոր պատուիրանք մը կը գրեմ ձեզի,

Beloved, I am not writing you a new commandment but an old

Brethren, not a new commandment I am writing unto you but

ἀρχῆς· ἡ ἐντολὴ ἡ παλαιὰ ἐστίν· ὁ λόγος ὃν ἠκούσατε.

ապա այն հին պատուիրանքը զոր սկիզբէն ի վեր ունէիք.

commandment which you had from the beginning. The old command-

the old commandment which you had from the beginning. And the

եւ հին պատուիրանքը այն խօսքն է, զոր դուք սկիզբէն լսեցիք:

ment is the word which you heard.

old commandment is that word which you heard from the beginning.

Variants

Beloved			
Brethren	Substitute	Legitimate	
An old commandment			
That old commandment	Substitute	Clarify	
The old commandment			
And the old commandment	Addition	Language	
Is the Word			
Is that word	Substitute	Clarify	
You heard			
You heard from the beginning	Addition	Legitimate	

10 ὁ ἀγαπῶν τὸν ἀδελφὸν αὐτοῦ ἐν τῷ φωτὶ μένει, καὶ σκάνδαλον ἐν αὐτῷ

Ան որ իր եղբայրը կը սիրէ, լոյսի մէջ կը ընակի, ու իր

He who loves his brother remains in the light and in him there

He who loves his brother dwells in the light and in him there

οὐκ ἔστιν· 11 ὁ δὲ μισῶν τὸν ἀδελφὸν αὐτοῦ ἐν τῇ σκοτίᾳ ἔστιν καὶ ἐν τῇ

Բէջ գայթակղուելիւն չկայ. 11— Բայց ան որ իր եղբայրը կ'ատէ,

is no stumbling. But he who hates his brother he is in the dark-

is no stumbling. But he who hates his brother he is in the dark-

σκοτίᾳ περιπατεῖ, καὶ οὐκ οἶδεν ποῦ ὑπάγει, ὅτι ἡ σκοτία ἐτύφλωσεν

խաւարի մէջ է ու խաւարի մէջ կը քալէ, ու չգիտեր թէ ո՛ր

ness, and he is walking in the darkness, and he does not know

ness, and he is walking in the darkness, and he does not know

τοὺς ὀφθαλμοὺς αὐτοῦ,

կ'երթայ, վասն զի խաւարը անոր աչքերը կուրցուցեր է:

where he is going because the darkness blinded his eyes.

where he is going because the darkness has blinded his eyes.

Variants

Remains

Dwells

Synonym

Insignificant

Blinded

Has blinded

Parsing

Legitimate

TABLE II

CLASSIFICATION AND EVALUATION OF THE VARIANTS BETWEEN THE GREEK
AND THE ARMENIAN TEXTS

<u>CLASSIFICATION</u>		<u>EVALUATION</u>				
Variant	Frequency	Insigni- ficant	Clar- ity	Lang- uage	Legit- imate	Gross
Synonym	13	13	—	—	—	—
Parsing	11	7	0	2	2	—
Addition	12	—	6	2	4	—
Omission	6	2	0	4	0	—
Number	1	—	—	—	1	—
Substitution/12		5	2	3	2	—
Structure	4	1	—	1	2	—
Number	1	—	—	—	1	—
Totals	60	28	8	12	12	0

Of the total sixty variants

47% are insignificant

13% are due to clarification purposes

20% are due to the structure of the language

20% are legitimate variants

0% are gross variants

It should be noted that:

1- The legitimate variants in the N.T. are twice as many as those in the O.T.

2- Neither in the O.T. nor in the N.T. are there gross variants; that is the meaning of no phrase or sentence has been distorted.

3- Since the "Insignificant", "Clarity" and "Language" variants may not necessarily produce any defective readings in the Armenian Version, it must be concluded that only 14% of the variants actually need to be changed.

Since these twenty one legitimate variants come from forty three selected verses, it can be generalized that in every other verse there exists a variant the presence of which by no means distorts the message of the texts, yet its change may give a more accurate and literary reading in the Armenian Version of the Bible.

As the preceding table indicates the legitimate variants constitute only 20% of the total variants, which means 20 out of 100 variants are different from the Original Greek Text, the change of which may give more literal accuracy to the Armenian Bible; but there are no "Gross" Variants, i.e. there are no distortions of the meaning of any Greek phrase or sentence.

The cumulative variants of the representative eight passages considered is given in the following Table.

TABLE III

CLASSIFICATIONS AND THE EVALUATION OF THE VARIANTS BETWEEN THE
ARMENIAN AND THE ORIGINAL TEXTS

<u>CLASSIFICATION</u>		<u>EVALUATION</u>				
Variants	Frequency	Insig- nificant	Clar- ity	Lang- uage	Legiti- mate	Gross
Synonym	50	47	3	—	—	—
<u>Addition</u>	9	—	9	—	—	—
Addition	23	—	6	9	8	—
Parsing	22	18	—	2	2	—
Number	2	—	—	—	2	—
Structure	6	5	—	—	1	—
Substitute	25	11	5	3	6	—
Omission	8	3	—	4	1	—
Declension	1	—	—	—	1	—
Total	146	84	23	18	21	0

Of the total 146 variants:

58% are insignificant

10% are due to clarification purposes

12% are due to language structure

14% are legitimate variants

0% are gross variants

CHAPTER IV

THE BASE OF THE ARMENIAN VERSION

The observation of facts naturally arouse interest in a search for their causes. What is the cause of the variants in the Armenian Version?

Much depends upon the knowledge and the skill of the translator; yet it is very unlikely that all the discovered variants would be conditioned by the translator. If all the variants were rather uniform and were confined only to difficult parts of the passages, the translator's role might be taken more seriously. But since the variants are varied and uniformly scattered, these characteristics suggest the possibility that a text different than the ones used in this study, might have served as the base of translation.

The search of the original manuscripts is beyond the scope of the thesis, but an initial attempt is made on the following pages to find whether the Septuagint might have served as the base of the Armenian Version, as some scholars believe.

The next few pages will lay out the relative identity of the Armenian Version with the Septuagint and with the Masoretic Text.

The method of presentation will be similar to the preceding chapter. The same eight passages are studied and they are presented in parallel lines on the upper portion of each page in the following order:

First Line - The LXX Text in Greek

Second Line - The LXX Text in English

Third Line - The Hebrew Text in English

Fourth Line - The Armenian Text in English.

LXX AND THE ARMENIAN TEXT COMPARED

A- Deuteronomy 32: 28-33

²⁸ὅτι ἔθνος ἀπολωλεκὸς βουλήν ἔστιν, καὶ οὐκ ἔστιν ἐν αὐτοῖς ἐπιστήμη.

It is a nation of devoid counsel and there is not understanding
 For they are a nation of corrupt counsel and there is no discern-
 For they are a nation of void counsel and there is no wisdom among

²⁹οὐκ ἐφρόνησαν συνιέναι ταῦτα· καταδεξάσθωσαν εἰς τὸν ἐπιόντα χρόνον.

among them. They did not set their minds to understand, let
 ment among them. O that they were wise; they would consider this;
 them. O that they were wise and understood this thing

Variant

<u>LXX</u>	<u>ARMENIAN</u>	<u>CLASSIFICATION</u>	<u>EVALUATION</u>

For		Addition	Legitimate
It is	They are	Parsing	Legitimate
Understanding			
Wisdom		Synonym	Insignificant
They did not set their minds			
O that they were wise		Substitute	Gross
To Understand			
And understand		Parsing	Legitimate

This thing		Addition	Legitimate

ἵνα πῶς διώξεται εἰς χιλίους

καὶ δύο μετακινήσουσιν μυριάδας,

them reserve these things for the time to come. How shall one
they would understand their end. How could one man chase one
and meditated on their end. How a man chased the thousand and

εἰ μὴ ὁ θεὸς ἀπέδοτο αὐτοῖς

καὶ κύριος παρέδωκεν αὐτούς;

chase a thousand, and two put to flight myriads, Unless God
thousand and two men put to flight many, unless their Rock
how two men could put to flight the ten thousand. Unless their

Variant

Let them reserve these
things for the future to
come

And meditated on their end Substitute Gross

Shall one chase

A man chased

Parsing Insignificant

A thousand

The thousand

Substitute Insignificant

And ----

And how

Addition Clarify

Two put

Two men could put

Parsing Insignificant
Addition Clarity

Myriads

The 10,000

Addition Legitimate
Synonym Clarify

Their

Addition Legitimate

31 ὅτι οὐκ ἔστιν ὡς ὁ θεὸς ἡμῶν οἱ θεοὶ αὐτῶν· οἱ δὲ ἐχθροὶ ἡμῶν ἀνόητοι.

sold them and the Lord delivered them. Because their gods are delivered and the Lord caused them to surrender. For their rock Rock sold them and the Lord betrayed them. For their rock is not

32 ἐκ γὰρ ἀμπέλου Σοδομων ἡ ἀμπελὸς αὐτῶν, καὶ ἡ κληματὶς αὐτῶν ἐκ Γομορρας·

not like our God, and our enemies are void of understanding.

is not like our Rock, and our enemies are witnesses. For their like our Rock and our enemies be judges for this. For their vine

For their vine (is) of the vine of Sodom and their vine-branch of
Gemorrah
vine is of the vine of Sodom and of the fields of Gemorrah.

is of the vine of Sodom and of the field of Gemorrah.

Variant

God			
	Rock	Substitute	Legitimate
Delivered them			
	Betrayed them	Substitute	Legitimate
gods		Substitute	Legitimate
	rock	Number	Legitimate
Our enemies are void of understanding/			
	Our enemies be judges for this/	Substitute	Gross
And their vine branch			
	-----	Omission	Legitimate
----- of Gomorrah			
	Fields of Gomorrah	Addition	Legitimate

ἡ σταφυλὴ αὐτῶν σταφυλὴ χολῆς, βότρυς πικρίας αὐτοῖς .

Their grape (is) grape of gall a cluster of bitterness to them.

Their grapes are grapes of poison; their clusters bitter.

Their grapes are poisonous grapes and their clusters are bitter.

³³θυμὸς δρακόντων ὁ οἶνος αὐτῶν καὶ θυμὸς ἀσπίδων ἀνίατος.

Their wine (is) venom of dragons and incurable venom of asps.

Their wine is the poison of dragons and the head of poisonous asps.

Their wine is the poison of dragons and the fatal poison of asps.

Variants

Their grape			
Their grapes	Number	Legitimate	
Grape of Gall	Structure..	Insignificant	
Poisonous grapes	Synonym		
A cluster of bitterness to them			
And their clusters are bitter/	Substitute	Gross	
Venom			
Poison	Synonym	Insignificant	
Incurable Venom			
Fatal venom	Synonym	Insignificant	

16 Ἐν ἔτει πέμπτῳ τῷ Ἰωραμ

υἱῷ Ἀχααβ βασιλεῖ Ἰσραὴλ ἐβασίλευσεν.

In the fifth year of Joram son of Ahab, king of Israel, Joram
And in the fifth year of Joram the son of Ahab, king of Israel,
And in the fifth year of Joram the son of Ahab, the king of Israel

17 λευσεν Ἰωραμ υἱὸς Ἰωσαφατ βασιλεὺς Ἰουδα. Ὁ υἱὸς τριάκοντα καὶ δύο ἐτῶν ἦν ἐν τῷ

reigned, son of Jehoshaphat, king of Judah. He was a son of 32
when Jehoshaphat was king of Judah, Jehoram the son of Jehosha-
when Jehoshaphat was still reigning in Judah, Jehoram the son

βασιλεύειν αὐτὸν καὶ ὀκτὼ ἔτη ἐβασίλευσεν ἐν Ἱερουσαλὴμ.

years when began to reign and he reigned 8 years in Jerusalem.
phat, king of Judah was enthroned. He was 32 years old when he
of Jehoshaphat the king of Judah became king. He was 32 years

began to reign and reigned 8 years in Jerusalem.

old when he became king and reigned 8 years in Jerusalem.

Variants

In the			
And in the	Addition	Legitimate	
King of			
The King of	Addition	Language	

When Jehoshaphat was still reigning	Addition	Gross	
He was a son of 32 years old			
He was 32 years old	Synonym	Insignificant	

¹⁸καὶ ἐπορεύθη ἐν ὁδῷ βασιλέων Ἰσραὴλ, καθὼς ἐποίησεν οἶκος Ἀχααβ,

And he went in the way of the kings of Israel as did the house

And he walked in the way of the kings of Israel as the house

And this followed the way of the kings of Israel as the house

ὁτι θυγάτηρ Ἀχααβ ἦν αὐτῷ εἰς γυναῖκα· καὶ ἐποίησεν τὸ πονηρὸν ἐνώπιον κυρίου.

of Ahab, for his wife was a daughter of Ahab, and he did the

of Ahab had done, for the daughter of Ahab was his wife, and

of Ahab had done, for the daughter of Ahab became his wife, and

evil in the sight of the Lord.

he did what was evil in the sight of Jehovah.

this did evil in the sight of the Lord.

Variants

He went

This followed

Substitute

Clarity

As did the house of Ahab

As the house of Ahab had
done

Parsing

Insignificant

For his wife was a daughter of
Ahab

For the daughter of Ahab
was his wife

Structure

Insignificant

He did

This did

Substitute

Clarity

The evil

Evil

Omission

Legitimate

¹⁹καὶ οὐκ ἠθέλησεν κύριος διαφθεῖραι τὸν Ιουδαν διὰ Δαυὶδ τὸν δοῦλον αὐτοῦ, καθὼς

Yet the Lord did not want to destroy Judah for the sake of His
 But Jehovah did not want to destroy Judah for the sake of David
 But the Lord did not want to lose Judah for the sake of David

εἶπεν δοῦναι αὐτῷ λύχνον καὶ τοῖς υἱοῖς αὐτοῦ πάσας τὰς ἡμέρας.

servant David, as He said to give to him a lamp and to his
 His servant, as He had promised him to give a lamp to him and
 His servant, as He had promised him to give a lamp both to him

sons forever.

to his sons forever.

and to his sons always.

Variants

Yet the Lord		
But Jehovah	^ Synonym	Insignificant
To destroy		
To lose	Synonym	Insignificant
As He said	Parsing	Legitimate
As He had promised	Synonym	Insignificant

Both to him	Addition	Legitimate

C- Proverbs 20: 26-30

26 λικμήτωρ ἀσεβῶν βασιλεὺς σοφός καὶ ἐπιβαλεῖ αὐτοῖς τροχόν.

A wise king is a winnower of the wicked and he will bring a

A wise king winnows the wicked and turns around upon them a

The wise king scatters the wicked and turns the wheel over

wheel upon them.

wheel.

them.

Variants

A wise King		
The wise King	Substitute	Legitimate
Is a winnower of		
Scatters	Structure	Legitimate
And he will bring	Parsing	Insignificant
And turns	Synonym	Insignificant

27 φῶς κυρίου πνοή ἀνθρώπων,

ὃς ἐρευνᾷ ταμίεια κοιλίας.

The spirit of man is the light of the Lord who searches the inn-

The breath of man is the light of Jehovah, searching the inner

The spirit of man is the light of the Lord, searches the stores

28 ἐλεημοσύνη καὶ ἀλήθεια φυλακὴ βασιλεῖ

most parts of the belly. Mercy and truth are a guard to a king.

parts of the body. Mercy and truth shall preserve the king.

of the heart. The mercy and truth preserve the king.

Variants

Who searches		
Searches	Omission	Insignificant
The innmost parts		
The stores	Synonym	Insignificant
Of the belly		
Of the heart	Substitute	Insignificant
Are a guard		
Preserve	Structure	Legitimate
To a King		
The King	Structure	Legitimate
And they	Omission	Legitimate
He	Parsing	Legitimate
Will surround	Parsing	Insignificant
Sustains	Synonym	Insignificant

καὶ περικυκλώσουσιν ἐν δικαιοσύνῃ τὸν θρόνον αὐτοῦ.

And they will surround his throne in righteousness. Wisdom is
And his throne shall be sustained in mercy. The glory of the
And he sustains his chair in mercy. The ornament of the youth is

29 κόσμος νεανίας σοφία,

δόξα δὲ πρεσβυτέρων πολιαί .

ornament to young men and grey(hair) are the glory of old men.
youth is their strength, and the ornament of the old men is grey
their strength and the glory of the old men is old age/ hair.

Variants

His throne			
His chair	Synonym	Insignificant	
In righteousness			
In mercy	Synonym	Insignificant	
Wisdom is ornament	Structure	Insignificant	
The ornament - their strength	Substitute	Legitimate	
To young men			
Of the youth	Structure	Insignificant	
Are the glory			
And the glory	Substitute	Legitimate	
Grey			
Old Age	Synonym	Insignificant	

30 ὑπώπια καὶ συντρίμματα συναντᾷ κακοῖς,

Blows and bruises befall bad men,

Bruising stripes cleanse away evil,

The scars of wounds and the blows which reach the stores of

πληγαὶ δὲ εἰς ταμίεια κοιλίας.

And plagues into the inner parts of the body.

And the blows the innermost parts of the body.

the belly are the cleansing medicine of the wicked man.

Variants

Blows and bruise		
The scars of wounds	Substitute	Gross
Befall bad men		
The cleansing medicine of the wicked men	Substitute	Gross
And plagues	Synonym	Insignificant
And the blows	Addition	Legitimate
Into		
Which reach	Substitute	Clarify
Inner parts		
Stores	Substitute	Insignificant
Of the body		
Of the belly	Substitute	Insignificant

D- Isaiah 10: 24-27

²⁴Διὰ τοῦτο τάδε λέγει κύριος σαβαωθ Μὴ φοβοῦ, ὁ λαός μου

Therefore, thus says the Lord of hosts, O my people who dwell

Therefore, thus says the Lord Jehovah of hosts: My people who

For that reason, the Lord Jehovah of hosts says as follows: My

οἱ κατοικοῦντες ἐν Σιών, ἀπὸ Ἀσσυρίων, ὅτι ἐν ῥάβδῳ πατάξει σε·

In Zion, be not afraid of Assyrians because he will smite thee

dwell in Zion, do not fear the Assyrians; he will smite you with

people who dwell in Zion do not fear the Assyrians; he will smite

πληγὴν γάρ ἐγὼ ἐπάγω ἐπὶ σέ τοῦ ἰδεῖν ὁδὸν Αἰγύπτου.

with a rod, for I am bringing a plague upon you that (you) may see

a rod and will raise his staff against you in the manner of Egypt.

you with a rod and will raise his staff against you in the manner of

Variants

Therefore

For that reason

Synonym

Insignificant

Thus

As follows

Synonym

Insignificant

The Lord of Hosts

The Lord Jehovah of hosts

Addition

Legitimate

Because he will

He will

Omission

Legitimate

For I am bringing a plague

And will raise His staff
upon you

Substitute

Gross

25 ἔτι γὰρ μικρὸν καὶ παύσεται ἡ ὀργή, ὃ δὲ θυμός μου ἐπὶ τὴν βουλήν αὐτῶν·

the way of Egypt. For yet a little while and the indignation
For in a little while my anger even my wrath shall be completed
Egyptians. But in a very little while my anger shall cease

26 καὶ ἐπεγερεῖ ὁ θεὸς ἐπ' αὐτοὺς κατὰ τὴν πληγὴν τὴν Μαδιαμ ἐν

shall cease and my wrath against their counsel. And God will
upon their calamity. Jehovah of host will lift against them
and my indignation will turn to their destruction. And the

stirr up against them in the manner of the scourge of Midian
a whip in the manner of Midian's slaughter

Lord of hosts will lift against him a whip in the manner of

Variants

They may see the way of Egypt For the manner of Egypt	Substitute	Gross
For yet But in	Synonym	Insignificant
And the indignation My anger	Omission Addition Synonym	Legitimate Clarify Insignificant
Against their counsel To their destruction	Substitute	Legitimate
And God will stirr up And the Lord of hosts will lift	Addition Synonym	Legitimate Insignificant
---- A whip	Addition	Legitimate

τόπω θλίψεως, καὶ ὁ θυμὸς αὐτοῦ τῇ ὁδῷ τῇ κατὰ θάλασσαν εἰς

at the place of affliction and his wrath (shall be) by the way
at the rock of Oreb and He will lift His staff against the sea
Midian's blow at the rock of Oreb, and He will lift the rod

τὴν ὁδὸν τὴν κατ' Αἴγυπτον. ²⁷καὶ ἔσται ἐν τῇ ἡμέρᾳ ἐκείνῃ ἀφαιρεθήσεται ὁ φόβος αὐτοῦ

the way of the sea into the way to Egypt. And in that day will
in the manner of Egypt. And on that day Jehovah will remove
upon the sea as He did in Egypt. And it shall be on that day

come to pass his yoke shall be taken

his burden

his burden

Variants

The place of affliction
The rock of Oreb

Substitute Gross

Scourge
Blow

Synonym Insignificant

And his wrath by the way of the sea
And he will lift the rod upon
the sea/Substitute

Gross

Into the way to Egypt
As he (did) in Egypt

Substitute Gross

His yoke
His burden

Synonym Insignificant

Shall be taken
Shall be lifted

Synonym Insignificant

ἀπὸ σοῦ καὶ ὁ ζυγὸς αὐτοῦ ἀπὸ τοῦ ὤμου σου,

from your shoulder and his terror from you, and his yoke shall
from off your shoulder and his yoke from your neck, and the
from your back and his yoke from your neck will be lifted,

καὶ καταφθαρήσεται ὁ ζυγὸς ἀπὸ τῶν ὤμων ὑμῶν.

be destroyed from off your shoulder.

yoke shall be broken from the face of prosperity.

and the yoke shall break because of fatness.

Variants

From your shoulders From your back	Substitute	Legitimate
And His terror And His yoke	Substitute	Legitimate
From you From your neck	Substitute	Legitimate
And his yoke And the yoke	Substitute	Legitimate
Shall be destroyed Shall break	Synonym Parsing	Insignificant Insignificant
From off your shoulder Because of fatness	Substitute	Gross

TABLE IV

CLASSIFICATION AND THE EVALUATION OF THE VARIANTS BETWEEN
THE ARMENIAN VERSION AND THE LXX

<u>CLASSIFICATION</u>			<u>EVALUATION</u>			
Variant	Frequency	Insig- nificant	Clar- ity	Lang- uage	Legiti- mate	Gross
Synonym	25	24	1	—	8	—
Addition	16	—	3	1	11	1
Parsing	10	5	—	—	4	—
Substitute	30	4	3	—	11	12
Omission	6	1	—	—	5	—
Numbers	2	—	—	—	2	—
Structure	7	4	—	—	3	—
Total	96	39	7	1	36	13

Of the ninety six variants

41% are insignificant

8% are due to clarification purposes

36% are legitimate variants

11% due to language

14% are gross variants; that is complete distortion of
the meaning of sentences.

The following table shows to what extent the Septuagint can explain the Armenian Variants from the Hebrew text.

TABLE V

ARMENIAN VARIANTS FROM THE HEBREW TEXT WHICH AGREE WITH THE LXX

<u>Variant</u>	<u>Frequency</u>	<u>Insignificant</u>	<u>Language</u>	<u>Legitimate</u>
Synonym	8	6	1	1
Structure	1	1	—	—
Addition	1	—	1	—
Parsing	1	1	—	—
Total	11	8	2	1

Only eleven Armenian Variants from the Hebrew Text agree with the LXX, eight of which are insignificant, two are due to language structure, and only one legitimate variant reads the same.

This picture almost completely eliminates the LXX from any possibility that it served as the base of the Armenian Version.

For an objective evaluation of the Armenian Bible in relation to the Hebrew Text and to the LXX, another attempt was undertaken to find out to what extent Armenian variants from the LXX agree with the Hebrew Text.

TABLE VI

ARMENIAN VARIANTS FROM LXX WHICH AGREE WITH THE HEBREW TEXT

<u>Variant</u>	<u>Frequency</u>	<u>Insignificant</u>	<u>Legitimate</u>	<u>Gross</u>
Synonym	7	7	—	—
Addition	6	0	6	—
Parsing	3	2	1	—
Substitute	16	—	4	12
Omission	3	—	1	2
Number	1	—	1	—
Structure	6	1	5	—
Total	42	10	18	14

Whereas the previous table showed that the LXX agreed with only eleven Armenian variants from the Hebrew Text, and only one of these was a legitimate variant, the table above shows that the Hebrew Text agrees with forty two Armenian variants from the LXX, eighteen of which are legitimate and fourteen are gross variants. This is strong evidence in favour of a theory that Hebrew Text served as the base of the Armenian Text.

CHAPTER V

THE COMPARISON OF THE AMERICAN STANDARD VERSION WITH THE ORIGINAL TEXTS

Though the discovery of a certain number of Armenian variants sheds some light on the literary accuracy of the Armenian Version, yet it remains meaningless until it is compared with a well known version of the Bible.

For this purpose, the A.S.V. is compared both with the Hebrew and Greek Texts exactly in the manner that the Armenian Version has been treated in the preceding pages. Thus the variants of the Armenian Version from the original Texts when compared with the variants of the ASV from the original Texts, will make the relative literary accuracy of the Armenian Version more meaningful.

The following pages present the variants of ASV from the original Texts. The first line is the translation of the original text, the second line is ASV.

I. AMERICAN STANDARD VERSION COMPARED
WITH THE HEBREW AND GREEK TEXTS

A- Deuteronomy :32:28-33

For they are a nation of corrupt counsel and there is no

For they are a nation void of counsel, and there is no under-

discernment among them. 29- O that they were wise; they would
standing in them. O that they were wise, that they understood

consider this, they would understand their end! (

this, that they would consider their latter end!

Variants

<u>Hebrew</u>	<u>ASV</u>	<u>Classification</u>	<u>Evaluation</u>
Of corrupt counsel		Synonym	Insignificant
Void of counsel		Structure	Insignificant
No discernment			
No understanding		Synonym	Insignificant
That			
that they		addition	Clarity
Would consider		Parsing	Insignificant
understood		Synonym	Insignificant
They			
that they		Addition	Clarity
Would understand			
Would consider		Synonym	Insignificant
Their end			
Their latter end		Addition	Clarity

How could one man chase one thousand, and two men put to
 How should one chase a thousand, and two put ten thousand to
 flight many, unless their Rock delivered them and the Lord
 flight, Except their Rock had sold them, and Jehovah has
 caused them to surrender: (31) For their rock is not like
 delivered them up? (31) For their rock is not as our Rock,
 our Rock, and our enemies are witnesses.
 even our enemies themselves being judges.

Variants

How could		
how should	Parsing	Insignificant
Many		
Ten thousand	Synonym	Clarify
Delivered them	Parsing	Insignificant
Had sold them	Synonym	Insignificant
Caused them to surrender	Parsing	Insignificant
Had delivered them up	Synonym	Insignificant
And our		
Even our	Substitute	Insignificant
Enemies		
Enemies themselves	Addition	Legitimate
Are witnesses	Parsing	Insignificant
Being judges	Synonym	Insignificant

32 For their vine is of the vine of Sodom, and of the fields

32 For their vine is of the vine of Sodom, and of the fields

of Gemorrah. Their grapes are grapes of poison; their clusters

of Gemorrah. Their grapes are grapes of gall, their clusters

are bitter. Their wine is the poison of dragons, and the

are bitter: 33 Their wine is the poison of serpents and

head of poisonous asps.

the cruel venom of asps.

Variants

Grapes of poison		
Grapes of gall	Synonym	Insignificant
Poison of dragons		
Poison of serpents	Synonym	Insignificant
And the head		
And the cruel	Synonym	Insignificant
Poisonous asps		
Venom of asps	Structure	Insignificant

B. II Kings 8:16-20

. 16 And in the fifth year of Joram the son of Ahab, King of
 And in the fifth year of Joram the son of Ahab, King of
 Israel, when Johosphaphat was King of Judah, Jeroham the son
 Israel, Jehosphaphat being then King of Judah, Jehoram the son
 of Jehoshaphat, King of Judah was enthroned. (17) He was
 of Jehoshaphat, King of Judah began to reign. (17) Thirty
 thirty two years old when he began to reign and reigned eight
 and two years old was he when he began to reign, and he reigned
 years in Jerusalem. (18) And he walked in the way of the Kings
 eight years in Jerusalem. And he walked in the way of the
 of Israel as the house of Ahab had done, ~~as~~
 Kings of Israel, as did the house of Ahab:

Variants

When Jehoshaphat was		
Jehoshaphat being then	Parsing	Insignificant
Was enthroned	Parsing	Insignificant
Began to reign	Substitute	Insignificant
As the house of Ahab had done		
As the house of Ahab did	Parsing	Insignificant

for the daughter of Ahab was his wife, and he did what was
for he had the daughter of Ahab to wife: And he did that

evil in the sight of Jehovah.

which was evil in the sight of Jehovah.

V. 19 - But Jehovah did not want to destroy Judah for the sake
Howbeit Jehovah would not destroy Judah, for David His servant's

of David, His servant, as He had promised him to give a lamp
sake, as He promised him to give unto him a lamp for his

to him and to his sons forever.

children alway.

Variants

Daughter was his wife		
Had daughter and to wife	Structure	Insignificant
What was evil		
That which was evil	Substitute	Clarify
But		
Howbeit	Synonym	Insignificant
Did not want to destroy		
Would not destroy	Parsing	Insignificant
As He had promised		
As He promised	Parsing	Insignificant
To his		
For his	Substitute	Insignificant
Sons		
Children	Synonym	Insignificant

C- Proverbs 20:26-30

v. 26. A wise King winnows the wicked and turns around upon
A wise King winnoweth the wicked, And bringeth the threshing

a wheel.. V. 27 - The breath of man is the light of Jehovah,
wheels over them. The spirit of man is the lamp of Jehovah

searching the inner parts of the body.

searching all his innermost parts.

Variants

And turns around And bringeth	Synonym	Insignificant
A wheel. A <u>threshing</u> wheel	Addition	Clarify
The breath The spirit	Synonym	Insignificant
Is the light Is the lamp	Synonym	Insignificant
--- All	Addition	Legitimate
The inner parts Innermost parts	Synonym	Insignificant
Of the body His ----	Substitute	Legitimate

(28) Mercy and truth preserve the King and his throne shall

(28) Kindness and truth preserve the King and his throne is

be sustained in mercy. V. 29 - The glory of the youth is

upholden by kindness. The glory of young men is their

their strength and the ornament of the old men is grey hair.

strength; and the beauty of old men is the hoary head.

Variants

Mercy and truth Kindness and truth	Synonym	Insignificant
Shall preserve Preserve	Parsing	Insignificant
Shall be sustained Is upholden	Synonym	Insignificant
In mercy By Kindness	Substitute Synonym	Insignificant Insignificant
The youth. Young men	Omission Synonym	Language Insignificant
Ornament of Beauty of	Synonym	Insignificant
The old men Old men	Omission	Language
Grey hair Hoary head	Synonym	Insignificant

- (30) Bruising stripes cleanse away evil, and the blows the
 (30) Stripes that wound cleanse away evil and strokes

innermost parts of the body.

reach the innermost parts.

Variants

Bruising stripes	Structure	Insignificant
Stripes that wound	Synonym	Insignificant
And the blows	Synonym	Insignificant
And Strokes	Omission	Language

Reach	Addition	Clarify
Of the body		
----	Omission	Legitimate

D- Isaiah 10:24-27

V. 24 - Therefore, thus says the Lord Jehovah of hosts: My
 Therefore thus saith the Lord, Jehovah of hosts. O my people

people who dwell in Zion do not fear the Assyrians; he will
 that dwellest in Zion, be not afraid of the Assyrian, though

Variants

My people		
O my people	Addition	Insignificant

smite you with a rod and will raise his staff against you in
he smite thee with the rod, and lift up his staff against thee,

the manner of Egypt. (25) For in a very little while my anger
after the manner of Egypt. (25) For yet a very little while

even my wrath shall be completed upon their calamity.

and the indignation against thee shall be accomplished, and
mine anger shall be directed to his destruction.

Variants

He will smite Though he smite	Parsing	Insignificant
With a rod With the rod	Substitution	Legitimate
And will raise And lift up	Parsing Synonym	Insignificant Insignificant
In a very little while Yet a very little while	Synonym	Insignificant
My anger And the indignation	Substitute Synonym	Legitimate Insignificant
Even my wrath And my anger	Synonym	Insignificant
--- and Against thee	Addition	Clarify
Be accomplished Be completed	Synonym	Insignificant
Their calamity His destruction	Substitute Synonym	Legitimate Insignificant
---- Shall be directed	Addition	Clarify

V. 26 - Jehovah of host will lift against them a whip in the
And Jehovah of host will stir up against him a scourge, as

manner of Midian's slaughter at the rock of Oreb: And he
in the slaughter of Midian at the rock of Oreb: And his rod

will lift His staff against the sea in the manner of Egypt.
will be over the sea, and he will lift it up after the manner
of Egypt.

Variants

Jehovah		
And Jehovah	Addition	Legitimate
Will lift		
Will stir	Synonym	Insignificant
Against them		
Against him	Substitute	Legitimate
A whip		
A scourge	Synonym	Insignificant
He will lift his staff	Structure	Legitimate
His rod will be		
Against the sea	Synonym	Insignificant
Over the sea		

V. 27 - And on that day Jehovah will remove his burden from

V. 27 - And it shall come to pass in that day, that his

off your shoulder. And his yoke from your neck, and the burden shall depart from off thy shoulder. And his yoke

yoke shall be broken from the face of prosperity.

from off thy neck, and the yoke shall be destroyed by reason of fatness.

Variants.

It shall come to pass	Addition	Clarify	
Jehovah will remove his burden	Structure	Legitimate	
That his burden shall de-	Synonym	Insignificant	
part.	Omission	Legitimate	
Shall be broken			
Shall be destroyed	Synonym	Insignificant	
From the face			
By reason of	Synonym	Insignificant	
Prosperity			
Fatness	Synonym	Insignificant	

E - Matthew 13:1-9

V. 1 Jesus, having gone out of the house on that day was

On that day went Jesus out of the house, and sat by the

sitting beside the sea. V. 2 And great crowds were gathered

seaside. V. 2 And there were gathered unto him great multi-

togetherness unto him so that He entered into the boat and sat

tudes, so that He entered into a boat, and sat; and all the

down, and all the crowd stood on the beach.

multitude stood on the beach.

Variants.

Jesus having gone		
Went Jesus	Parsing	Insignificant
Was sitting		
And sat	Parsing	Insignificant
Beside the sea		
By the sea side	Synonym	Insignificant
Great crowds		
Great multitudes	Synonym	Insignificant
The boat		
A boat	Substitute	Legitimate
The crowd		
The multitude	Synonym	Insignificant

V. 3 And He spake unto them many things in parables saying,
And He spake to them many things in parables, saying, Behold,

Behold the sower went out to sow. (4) And while he was sow-
the sower went forth to sow; (4) And as he sowed, some seeds

ing some on the one hand fell beside the road and the birds
fell by the way side, and the birds came and devoured them:

came and ate them up. (5) And on the other hand others fell
And others fell upon the rocky places, where

on rocky places where

Variants

Went out		
Went forth	Synonym	Insignificant
While he was sowing	Addition	Legitimate
And as he sowed	Parsing	Insignificant
Some		
Some <u>seeds</u>	Addition	Clarify
On one hand --- on other	Omission	Language

Ate them		
Devoured them	Synonym	Insignificant
Rocky place.		
Rocky places	Number	Legitimate

they were not having much soil, and immediately they sprang
they had not much earth. And straightway they sprang up,

up on account of not having depth of soil. (6) But when the
because they had no deepness of earth. And when the sun was

sun rose they were scorched, and on account of not having root,
risen, they were scorched, and because they had no root, they

Variants

And immediately And straightway	Synonym	Insignificant
On account of Because	Synonym	Insignificant
Not having Had no	Parsing	Insignificant
Depth of soil Deepness of earth	Synonym	Insignificant
But when And when	Substitute	Insignificant
The sun rose The sun was risen	Parsing	Insignificant
On account of Because	Synonym	Insignificant
Not having Had no	Synonym	Insignificant

they were dried up. (7) And others fell upon the thorns, and withered away. And others fell upon the thorns, and the thorns the thorns came up and choked them. (8) And others fell on the grew up and choked them. And others fell upon the good ground, good soil and were giving fruit; one a hundred, and one sixty, and yielded fruit, some a hundred fold, some sixty, some and one thirty. (9) He who has ears let him hear. thirty. (9) He that hath ears let him hear.

Variants

Were dried up	Parsing	Legitimate
Withered away	Synonym	Insignificant
Came up		
Grew up	Synonym	Insignificant
Good soil		
Good ground	Synonym	Insignificant
And were giving	Parsing	Legitimate
And yielded	Synonym	Insignificant
One a hundred		
Some hundred fold	Substitute	Clarify
And one sixty	Substitute	Clarify
Some sixty	Omission	Legitimate
And one thirty	Omission	Clarify
Some thirty	Substitute	Clarify

F. Acts 24:24-27

V. 24 And after some days Felix having come with his wife
 But after certain days, Felix came with Drusilla, his wife,
 Drusilla, a Jewess, sent for Paul and listened to him about
 who was a Jewess, and sent for Paul, and heard him concerning
 the faith in Jesus Christ. (25) And while he was discoursing
 the faith in Christ Jesus. (25) And as he reasoned of right-
 about righteousness and self-control and the judgment to come,
 ousness and self-control, and the judgment to come,

Variants

Some days		
Certain days	Synonym	Insignificant
Having come		
Came	Parsing	Insignificant
Sent for Paul		
And sent for Paul	Addition	Legitimate
Listened to him		
Heard him	Synonym	Insignificant
He was discoursing	Synonym	Insignificant
He reasoned	Parsing	Insignificant

Felix having become frightened answered, "For the present time,
Felix was terrified, and answered, Go thy way for this time;

go, and when I get an occasion I shall call for thee.

and when I have a convenient season, I will call thee unto me.

V. 26 At the same time he was also hoping that money will be
He hoped withal that money would be given him of Paul: Where-

Variants

Having become frightened Was terrified	Parsing	Legitimate
For the present time For this time	Omission	Language
Go thou Go thy way	Addition	Clarify
An occasion A convenient season	Addition	Clarify
I shall send for thee I will call thee unto me	Synonym Addition	Insignificant Clarify
He was hoping He hoped	Parsing	Insignificant
Will be given Would be given	Parsing	Legitimate

given to him by Paul. Wherefore even more frequently sending
fore also he sent for him the oftener, and communed with him.

after him, he was conversing with him. (27) And two years
But when two years were fulfilled, Felix was succeeded by

having been completed, Felix received a successor, Porcius
Porcius Festus;

Variants

Frequently sending Sent oftener	Parsing	Insignificant
Even more Also more	Substitute	Insignificant
Was conversing And communed	Synonym Parsing Addition	Insignificant Legitimate Legitimate
And two years But when two years	Substitute Addition	Insignificant Clarify
Having been completed Were fulfilled	Parsing Synonym	Insignificant Insignificant
Felix received a successor Felix was succeeded	Structure	Language

Festus, and wishing to grant a favour unto Jews he left Paul
and desiring to gain favour with the Jews, Felix left Paul

bound.

in bonds.

Variants

And wishing		
And desiring	Synonym	Insignificant
To grant		
To gain	Substitute	Legitimate
Bound		
In bonds	Structure	Insignificant

G. Philippians 2:14-18

V. 14 Be doing all things without murmurings and disputes in
Do all things without murmurings and questionings that ye may

order you might become blameless and pure, children of God
become blameless and harmless children of God without blemish

Variants

And disputes		
And questionings	Synonym	Insignificant
You might become		
You may become	Parsing	Insignificant
Blameless		
Harmless	Synonym	Insignificant

unblemished amidst a crooked and distorted generation, among
 in the midst of a crooked and perverse generation among whom
 whom you are shining as luminaries in world. (16) Holding
 ye are seen as lights in the world (16) Holding forth the
 firm the word of life in order you might become pride to me
 word of life, that I may have whereof to glory in the day of
 in the day of Christ because I did not run in vain nor I did
 Christ, that I did not run in vain neither labor in vain.

Variants

Distorted generation Perverse generation	Synonym	Insignificant
You are shining You are seen	Substitute	Legitimate
As luminaries As lights	Synonym	Insignificant
In world In the world	Addition	Language
Holding firm Holding forth	Substitute	Insignificant
Pride To glory	Structure Synonym	Legitimate Insignificant

labour in vain. (17) But even if I am being offered on

(17) Yea, and if I am offered upon the sacrifice and service

account of the sacrifice and service of your faith, I rejoice

of your faith, I joy, and rejoice with you all. (18) And in

and rejoice with you all. (18) In the same way you rejoice

the same manner do ye also joy, and rejoice with me.

too, and rejoice with me.

Variants

But even	Substitute	Insignificant
Yea, and	Substitute	Insignificant
I am being offered		
I am offered	Parsing	Insignificant
I rejoice		
I joy	Synonym	Insignificant

And	Addition	Legitimate

H. I John 2:7-11

V. 7 Beloved, I am not writing you a new commandment but

Beloved, no new commandment write I unto you, but an old

an old commandment which you had from the beginning. The old
commandment which ye had from the beginning. The old command-

commandment is the word which you heard. (8) Again, I am
ment is the word which ye heard (8) Again, a new commandment

writing to you a new commandment which is true in him and in
write I unto you, which thing is true in him and you, because

you, because the darkness is passing away and the true light
the darkness is passing away, and the true light already shineth.

Variants

Which is true		
Which thing is true	Addition	Insignificant
Still		
Even until now	Synonym	Insignificant
Remains		
Abides	Synonym	Insignificant
Stumbling		
Occasion of stumbling	Addition	Legitimate

is already shining. (9) He who says he is in the light and
 (9) He that saith he is in the light and hateth his brother,
 hates his brother, he is still in the darkness. (10) He who
 is in the darkness even until now. (10) He that loveth his
 loves his brother remains in the light and in him there is no
 brother abideth in the light, and there is no occasion of
 stumbling. (11) But he who hates his brother he is in the
 stumbling in him. (11) But he that hateth his brother is in
 darkness, and he is walking in the darkness, and he does not
 the darkness, and walketh in the darkness and knoweth not
 know where he is going because the darkness blinded his eyes.
 wither he goeth, because the darkness hath blinded his eyes.

Variants

Blinded
 Has blinded

Parsing

Legitimate

TABLE VII

CLASSIFICATION AND EVALUATION OF THE ASV VARIANTS FROM THE ORIGINAL TEXTS

<u>CLASSIFICATION</u>		<u>EVALUATION</u>				
Variant	Frequency	Insigni- ficant	Lang- uage	Clar- ity	Legiti- mate	Gross
Synonym	69	68	—	1	—	—
Addition	23	2	1	12	8	—
Parsing	32	24	—	—	8	—
Substitute	23	11	1	4	7	—
Structure	8	5	—	—	3	—
Omission	10	5	—	—	5	—
Number	1	—	—	—	1	—
Total 166		115	2	17	32	0

Of the total 166 Variants

69% (115) Are insignificant

1% (1) Are due to language structure

10% (17) Are due to clarification purposes

20% (32) Are legitimate variants

When these variants are compared with the total variants of the Armenian Version, one arrives at the following result:

TABLE VIII

COMPARISON OF THE ASV VARIANTS WITH THE VARIANTS OF THE ARMENIAN TEXT

	<u>ASV</u>	<u>ARMENIAN</u>
Insignificant	105	77
Clarity	17	33
Language	2	13
Legitimate	32	21
<hr/>		
Total Variants	166	144
<hr/>		

Due to unavoidable subjectivity in the classification and the evaluation of variants, these data do not claim a more literary accuracy of the Armenian Bible; but at least they indicate quite satisfactorarily that the Armenian Version is as accurate as the ASV.

CHAPTER VI

CONCLUSION

It should be understood that the following conclusion is based upon the eight selected passages, a total of only forty three verses, which is a very small portion compared to the whole Bible, so the conclusion may not strictly apply to the Armenian Version as a whole. In the light of the results of the research in this thesis, the following conclusions seem to be relevant.

1 - There are variants in the Armenian Version of the Bible yet most of them are insignificant. The legitimate variants constitute only 21% of the total variants, and there are no gross variants, i.e. distortions of the meaning of a phrase or a sentence.

2 - In comparison with the American Standard Version (See Table VII) it would seem apparent that the Armenian Version maintains a fairly accurate translation of the Original Texts.

3 - Based upon the study of the selected passages in this thesis, an urgent need for a new Armenian Version does not seem necessary. If it is undertaken, it may serve the good purpose of correcting the legitimate variants at the risk of introducing others.

4 - It is very unlikely that the LXX should have served as the base of the Armenian Version. Relatively the Armenian Version is almost identical with the Masoretic Text. However, this does not prove that the Masoretic Text is the only base that could have served; probably, as some scholars believe, a text in another language such as Syriac, may be closer to the Armenian Version Text than the Masoretic Text.

5 - Yet the origin of the legitimate variants still remains obscure. This is a challenge for future students to trace them to their manuscript sources.

APPENDIX

I. THE TRANSLATION OF THE ARMENIAN BIBLE

A- THE CAUSE

The national nest of Armenia, besides being unfeathered, was under the constant cultural and political storms of the neighboring winds during the fourth century A.D. Extinction was a constant threat to the new-born Christianity.

Therefore, the following reasons constituted the main motives for the translation of the Holy Scriptures into Armenian:

- 1- To destroy completely the non-biblical and pagan rituals.
- 2- To make the preaching of the Gospel meaningful to the people.
- 3- To free the Armenian Church from the Syrian church.
- 4- To free the Armenian Church from the Byzantine church.
- 5- To establish the new religion right on the solid Rock.
- 6- To nourish the spirit of nationalism.
- 7- To create the unique religious tradition of Armenia.
- 8- To save the youth from going abroad for good.
- 9- To guarantee the survival of the Armenian nation against extinction or absorption into others.
- 10- To cultivate an aggressive evangelistic program to christianize other nations.

The Armenian Church Fathers invented the Armenian Alphabet;
NOT as a result of sheer curiosity,
NOT as a result of meaningless experimentation,

NOT to add an element to the Armenian culture,
 NOT to document their national history,
 NOT to create a means for a greater national wealth,
 NOT to compete with other nations,
 BUT SIMPLY, TO TRANSLATE THE BIBLE.

N. Diran pictures vividly the motive of St. Mesrob Mashdotz in armenianizing Moses and Paul; to illuminate the path of the people into the future, to provide a course for eternal discipleship, to guarantee the supply of the Word of God all through the forthcoming far horizons.¹

Yes, Mashdotz aimed to show the Invisible behind the visible, to convey the Eternal behind the temporal, to present the Real behind the apparent.

B- THE TRANSLATORS

Godly men were the pillars of this noble task:

1- St. Mesrob Mashdotz, a high official in the army, but coming to grips with the basic spiritual need of the nation, cast away his sword and grabbed the pen, took off his military uniform and put on the priestly gown, denied the

¹Diran, N. "The Eternal Discipleship," Memorial To The 1500th Anniversary Of The Armenian Version Of The Bible (Jerusalem, St. James Press, 1938), pp. 270-271, citing Sion (Jerusalem, Armenian Patriarchy, 1935), p. 341.

prestige of his rank and humbled himself to reach the needy mass, resigned from all his wordly affluent pleasures and devoted himself to strict discipline - prayer, fasting, hermitage. In short, he lost himself in order to gain his nation for Christ.

Though Christianity was officially introduced into Armenia, yet Mesrob's heart often lost its regular rythm at the sight of persisting pagan customs. Foreign songs on the lips of children pierced his ears down to his heart because the songs - The Psalms, still lay in Syriac words.

His student, Koriun, one of the foremost historians of the Armenians, shares the impression of his teacher as follows:

He served in the royal secretariat as an executor of the royal commands, during the service of one named Arvan as the 'Hazarabed' of the land of Armenia... Thenceforward he was divested of princely passions and taking the exalted cross went after the all sustaining Crucified. And in obedience to the commands of (faith), joined the crusading legion of Christ, and soon entered the Monastic order. He experienced many kinds of hardships, in keeping with the precepts of the Gospel. He subjected himself to all types of spiritual discipline - solitude, mountain-dwelling, hunger, thirst, and living on herbs, in dark cells, clad in sackcloth with the floor as his bed.²

However, he was not always a secluded personality. After his development of the Alphabet and the translation of the Holy Scriptures, he incessantly made long trips to all

²Koriun, The Life of Mashdotz. (Tr. by Norhad, B. 1964), p. 27.

the parts of Armenia, both in Western and Eastern Sections, evangelizing and teaching the people from the new Armenian Fount. Often he dealt with pagan and foreign customs quite radically and severely.

Moreover, amidst his busy schedule, he devoted time to formulate a new alphabet for Georgians, and supplied the Armenian Bible to serve as the base for the Georgian Version of the Holy Scriptures.

He was not all heart alone; he had all the intellectual capacities to achieve his task successfully. His innate calibre was well developed and flourished in the higher educational institutions of his day. He was well versed both in Greek and Syriac. Being mature both intellectually and spiritually he was well developed into a Saint, who lives on in the hearts of all Armenians.

2- St. Sahag Catholicos was the beloved successor of his saintly father. He had his training in Caesarea and Byzantium, where he transcended many Greek scholars in wisdom, holy life and in a knowledge of the Greek language and literature. During fifty years of his supremacy, he was the backbone of the nation; he assisted in the translation of the Bible, helped Mashdotz to evangelize the people, and moreover he had a direct bearing on the political state of the country being the authoritative Counselor of the Armenian king.

3- King Vramshabooh was the right political head in power who encouraged and financially supported the whole project.

4- The elder disciples of St. Mesrob Mashdotz; Hovhan Yegeghetzatzi, Hovsep Baghnatzi, Yeznig and Ghevont Koriun, all of whom assisted him in the translation.

5- Two disciples of the Catholicos; Mesrob Der Khorenatzi and Mooshegh Daronetzi.

6- A third group of assistant translators is mentioned by an anonymous historian, as follows: Hovhannes, Abraham, Artzan and "many others".³

All of these assistant translators are said to be competent scholars both in Greek and Syriac.

Archbishop Torkom believed that the chief organizer, supervisor and director was Sahag Catholicos himself,⁴ who having mastered the Greek and Syriac languages, as well as theology and philosophy, seems to have contributed the greatest share.

Similarly, Torossian has shared the same view about him; describing him as the right man who had his hands on steering wheel of the work.

³Archbishop Torkom, "The Letter In Its Threefold Meaning." Memorial. op. cit., p. 247. Citing Sion, op. cit. p. 229.

⁴Ibid.

However, the majority of Armenian authors imply that it was a corporate endeavor in which each had lost his distinct identity.

C- THE PROCESS OF TRANSLATION

All historians, as well as Bible scholars, both foreign and national, unanimously testify that two attempts were made to translate the Holy Scriptures into Armenian.

1- The First. St. Mesrob Mashdotz, right after the invention of the Armenian alphabet in Samosata, undertook the translation of the book of Proverbs in the same city by the help of his two disciples Hovhan and Hovsep. This test of the alphabet proved to be successful. Then taking a Syriac Bible from Edessa, he left for Armenia. The Armenians, led by the Catholicos and the King, greeted his victory with hosannas at the Rah riverside.⁵ "Even Moses was not so happy while coming down off Mount Sinai" attests an Armenian historian.

Immediately the alphabet was taught to a group of talented students who later assisted in the translation of the Bible.

All historians and scholars agree that the first book translated was the Proverbs; Conybeare explains this fact by

⁵Torossian, H. Pazamaveb, (Venice, 1935), p. 293., citing "The Armenian Golden Century", Memorial. op. cit. p. 360.

stating that the text Mashdotz used existed in two volumes, and he picked the second half which began with the Proverbs.⁶

2- The Second. The second translation was undertaken when a group of students, such as Yeznig, Koriun, Hovsep and Ghevont, returned from the Council of Ephesus, 431 A.D., and brought with them an authentic copy of the Holy Scriptures. The Catholicos immediately undertook a new recension of the first translation.

Lyonnet has testified in this respect explicitly saying,

Then, (Sahag) retook the task for the purpose of underpinning the books which had been hastily translated from defective copies, corrected the first translations over the authentic texts which were brought to them (from Byzantium). Sahag the Great and Mesrob having received these books (the authentic copies of the Scriptures) translated anew what was already translated, and immediately, by the help of the disciples, they formed an entirely new text.⁷

It is to be noted that there is no mention of the translation of new books which were not translated in the first attempt.

It should be added that the existence of this first translation of the Bible is not a naive assumption; it is a

⁶Conybeare, A. "Armenian Version of N.T." A Dictionary of the Bible. Hastings, J. (Ed.), Vol. I, p. 152.

⁷Lyonnet, S. (Quote from Koriun), Recherches de Science Religieuse, XXV, (1935), p. 178.

historical fact. Though it was not transmitted down the ages, due to the later recension, yet its birth and existence are proved beyond doubt by the French Scholar Lyonnet, who on over 200 pages of his book, Les Origines de la Version Armenienne, makes a thorough study of many manuscripts, writings of Armenian authors, translations from Greek and Syriac, and exposes all the details of variants which exist between the premitive text of the first translation and that of the later recension.

D- THE CHRONOLOGY OF TRANSLATION

The alphabet was ready in 406 A.D. and its immediate virgin product was the Word of God. Almost all the historians and scholars assign the period of 406-415 A.D. to be most probably for the first translation.

The recension started after the disciples returned from the Council of Ephesus, 431 A.D.. In general, the concensus of opinion is for a few years, probably till or just prior to the death of the Catholicos at the age of 100, in 438 A.D.

It is significant to note that a period of about twenty years seperated the recension from the first translation. During this interval, the Armenian language was greatly

enriched and many books were translated.⁸

E- THE SCOPE

N. Beshigtashlian thought that the first translation was far from being comprehensive. They maintain that only the portions essential for church rituals were translated first, such as Psalms and Proverbs, and that other parts were added at the time of the recension, 434-438 A.D.⁹

On the other hand, H. V. Hatzooni has attested that even the first translation included all of the 22 books of the O.T. in the order of the Hebrew Bible, plus the whole New Testament.

Moorad also has believed in a whole translation even at the first attempt, but has exempted from it the four Catholic Epistles; II Peter, II and III John, Jude, and Revelation, since these were not a part of the Syriac Bible.¹⁰

The following proofs seem conclusive for a thorough translation between 406-415 A.D. (Except the above-mentioned books).

⁸Dzovagian, N. "The Old Armenian Versions of The Bible", Sion, IX-X, (Jerusalem, Armenian Patriarchy, 1945), p. 145.

⁹Beshigtashlian, N. Memorial op. cit., p. 154. Citing Araz (Bookcesh, Mvch. 3, 1935)

¹⁰Dzovagian, N. op. cit. V-VIII, p. 107.

1- All scholars agree that the second attempt resulted in a thorough translation between 431-438 A.D., but none mentions the addition of new books to the first. This implies a complete work of the first attempt.

2- An Armenian manuscript of II Chron. IV 2-6 from the first translation has been discovered which proves that passages not necessary for church liturgy had been translated in the first attempt.

3- Koriun, the disciple of St. Mesrob Mashdotz has written,

...by the hands of two colleagues, suddenly, in an instant, Moses, the law-giver, along with the order of Prophets, energetic Paul, with the entire phalanx of the apostles, along with Christ's world-sustaining Gospel, became Armenian-speaking.¹¹

While contention on the completeness of the first translation continues, no information exists on the completeness of the recension. Dzovagian has pointed out that the last book of the Bible - Revelation - was translated by A. U. Nerces Lambronatzi in the twelfth century.¹²

¹¹Dzovagian, N. op. cit., V-VIII p. 107.

¹²Dzovagian, N. op. cit., IX-X, p. 145.

F- THE ORIGINS OF THE ARMENIAN BIBLE

The origin of the Armenian Version of the Bible has been a matter of long dispute. Many contradictory conjectures have been proposed both by foreign and national authors, but almost none has found a universal acceptance.

For proper diagnosis of the situation, the various theories about the origin of the Armenian Version will be presented in three main categories, stipulating in each its corresponding evidences.

The issue should be simplified by indicating that the contention is on the first translation and not on the second, for almost all scholars agree that the letter was done on a Greek base.

Concerning the origin of the first translation one group of scholars propose a Greek origin; they base their view on the following evidences:

1- The testimony of the 5th century historian, Koriun, Archbishop Torkom has indicated that the Historian, being a co-assistant of St. Mesrob Mashdotz, never mentioned any other origin but Greek! Thus,

Then blessed Sahag, who had rendered from Greek language into Armenian all the ecclesiastical books and the wisdom of the Church Fathers, once more undertook, with Eznik, the comparison of the former random, hurriedly done translation with the authentic copies.¹³

¹³Archbishop Torkom, op. cit., p. 251.

2- The testimony of another co-assistant translator, Ghazar Parbetzi, who was full informed about all the details of the translation and wrote at length about it, yet mentioned no other language than Greek.¹⁴

3- The fact that both the leaders of the task, the Catholicos Sahag and St. Mesrob were masters of the Greek language.

4- Samossad, the place where the first translation started from the book of Proverbs, was a good Hellenic center.¹⁵

5- The short duration of the recension from Greek, specially at the old age of the translators (both the Catholicos and St. Mesrob died the following year of the completion of the recension) implies that the first was done in the same language, otherwise it would take a far longer period.

6- Rufinus, who shaped the final forms of the Armenian alphabet, was a Greek.¹⁶

7- Though the Syriac Church had been the religious teacher of the Armenians yet in the fifth century the Armenians had already turned their hearts away from the Syriac Church to Byzantium.

¹⁴Ibid.

¹⁵Dzovagian, op. cit., V-VIII, p. 108.

¹⁶Koriun, op. cit., p. 31.

8- The first Version mostly follows the Greek texts; the apparent variations from it are due to the fact that the Armenians had extensively preached from the Syriac Bible, so the latter had partly been their oral tradition. Moreover, the text used for the recension had masoretic signs which undoubtedly were absorbed into the Armenian Version.¹⁷

9- Macler illustrates from Matthew and Mark the fact that the proper nouns used are taken from Greek which are non-existent in Syriac. Even in word-formation, the Armenian Text follows the Greek Text.¹⁸

This group of scholars included: Esabalian, Aginian, B. Macler, H. L. Maries, A. Maye, S. Lyonnet, R. P. Merk and Toorian.

Another group of scholars has proposed a mixed origin.

1- Gariet believes the base is LXX, and Syriac used as a dictionary.¹⁹

2- V. Avkere, in his comparative study of the Armenian Bible, found the latter at times follows the Syriac, and at other places the Greek, even in a few cases the Latin Vulgate,

¹⁷Archbishop Torkom, op. cit., p. 256.

¹⁸Esabalian, H. "The Initial Scripts of the Armenian Gospels" Hantes Amsoria, (Vienna, 1935) Memorial. op. cit., p. 224.

¹⁹Gariet. Memorial. op. cit., p. 174, citing Harach. March 23 (Paris, 1935).

and to his surprise seldom the Targums.²⁰

3- Chobanian had proposed an equal usage of both Syriac and Greek.²¹

4- F. C. Conybeare baldly has included even the Hebrew Bible. He has said that Armenians knew Hebrew and used it with the Greek, specially for the translation of the Prophetic Books.²²

A third group of scholars are well convinced of a Syriac origin. Their supports are:

1- The Armenian historians, Movses Khorenatzi and Young Koriun, testify that the Catholicos was a master of the Syriac language.²³

2- Syriac was the official language in the royal and ecclesiastical circles at the time of the translation.

3- Armenians were already well informed with the oral translation of the Syriac Bible, since they used it for their sermon texts.²⁴

²⁰Avkere, V. "A Glimpse At the Armenian Translation of the Bible." Memorial. op. cit., p. 191. citing Pazmaveb, June-Dec. (Venice, 1135)

²¹Chobanian, A. "The Armenian Of The Golden Century" Memorial. op. cit., p. 331. Anahid. III-IV, (Paris, 1935), p. 1.

²²Conybeare, F. C. op. cit., p. 152.

²³Dzovagian, N. op. cit., V-VIII. p. 109.

²⁴Ibid.

4- Dzovagian has offered three fragments of I and II Chronicles from the first translation which completely lack Greek words and explanations; it closely follows Syriac. For example, one of the clue words is "wife" which occurs in II Chr. 9:1, 3 without "oohi". The first Version never indicates the feminine sex with the "oohi" suffix, since the latter is a later innovation.²⁵

5- Blake has thought that the "atish" manuscript of the Georgian Version is a translation from the first Armenian Version, and that it retains all the Syriac peculiarities of the latter.²⁶

6- Two Armenian historians testify that the origin was Syriac.²⁷

7- The fact that the Persian king had ordered all Greek literature to be burned a few decades before the translation.

8- The locale of the translation was the western section of Armenia where the sole official and ecclesiastical language was Syriac.

9- To add to the complexity of the case, the Armenian historian Pabertzi has attested that St. Mesrob's knowledge

²⁵Ibid., p. 111.

²⁶Ibid., p. 112.

²⁷Archbishop Torkom. "The Letter In Its Three Fold Meaning." Memorial op. cit. p. 252, citing Sion. (Jerusalem, 1935), p. 229.

of Greek was insufficient to undertake such a big task.

He has said,

As a matter of fact, the blessed Mashdotz and his honorable priests were afraid of undertaking such an important and valuable task, that is the translation of the Greek texts into Armenian, for he had not a thorough knowledge of the Greek language.²⁸

10- Voobus has dug out the following evidences:²⁹

a- That the Armenian Patristic literature testifies conclusively in favour of Syriac.

b- The orthography of the proper names reflects a Syriac manner of nomenclature, such as: Soul - "Sawol" - Saogh, Simeon - "Symeon" - Shemavon, Elisha - "Elisee" - Yeghisse.

c- The geographical localities follow the Syriac way of nomenclature, thus: "Land of Egyptians" (not Egypt), "The river of Jordan" (not Jordan).

d- Serious confusions of singular forms with plurals. This is ascribed to Syriac which differentiates the singular from plural simply by two superimposed dots on a consonant. The differentiation of the singular number from the plural is very obvious in Greek.

e- Syriac style idiosyncracies appear quite often, such as; appearance of personal pronouns after the verb,

²⁸Koriun. (Quoted by Lyonnet, S.). Recherches de Science Religieuse. XXV (Paris, 1935), p. 175.

²⁹Voobus, A. Early Versions of the Bible. (Stockholm, 1954), pp. 148-149.

pronouns following a substantive, and occurrence of pleonastic conjunctions.

11- C. S. C. Williams has cited 46 Armenian variants from the book of Proverbs which can scarcely be traced in the Greek text.³⁰

12- Lyonnet displays hundreds of citations full of characteristic variants which claim the favour of Syria.³¹ The following is just one of the examples; the Greek Mt. 11, 28 reads

*Δεῦτε πρὸς με πάντες οἱ κατελῶντες καὶ
πεφωρτισμένοι, καὶ ἀναπαύσω ὑμᾶς*

"Come unto me all the ones labouring and burdened, and I will rest you." Variants which appear in the first Armenian Version are:

- a- For "Labouring" - tired and laboured (doubled verb).
- b- For "Been burdened" - Those who bear heavy burdens.
- c- For "I will rest you" - I rest you.'

13- Voobus' bald assertion, "Thus the theory of a Greek base for the Armenian Version has finally met its end

³⁰William, C. "Armenian Variants In The Book of Wisdom," Journal of Theological Studies. VII (1956), p. 243-246.

³¹Lyonnet, S. Les Origines De La Version Armenienne et le Diatessaron. (Rome, 1950), pp. 17-18.

and may fall into deserved oblivion," fits quite well with the following last evidence:

It is of special interest to hear that the ancient Version incorporated also III Corinthians as a canonical book and as an authentic epistle of Paul. This document is not shy but shows itself in Armenian biblical manuscripts after the I Corinthians or it follows the Pauline Epistles; and as the manuscript tradition testifies, it was used liturgically even as late as the 13th century. The Armenian sources state explicitly that it belonged to the earliest Version. But the fact speaks for itself. This apocryphal letter was completely unknown in the manuscript tradition of the Greek N.T. but was an integral part in the ancient Syriac Bible.³²

This group of scholars include A. Robinson, F. Kenyan, H. Torossian, Baustark, Der Minassian, Apeghian, Thornian, Durian, Kolanjian, G. Garitte, Kalayjian and S. Lyonnet.

It is significant to note that the French Scholar, S. Lyonnet, was one of the leaders of the first group (those who favour a Greek base), but lately he has completely changed his position to that of the third group. His book, Les Origines De La Version Armenienne Et Le Diatessaron, presents the most elaborate view of his new position.

³²Voobus, A. op. cit., p. 152.

G- THE CHARACTER OF THE ORIGIN OF THE ARMENIAN BIBLE

The fog as to the base of the Armenian Version gets thicker when one attempts to identify the character of the origin of the Armenian Bible. Since scholars are divided into groups in regard to this matter, it is natural that they would differ from one another even more in respect to the character of its origins.

First, an attempt will be made to present various views on the character of the first Version's origin, and then the same will be repeated for the character of the recension's origin.

1- The Character of the Origin of the First Version

H. H. Torossian thought the base of the Old Testament translation was the Peshitta; which was a translation from Hebrew and was the most authentic translation at that time. The base of the New Testament was the Syriac Peshitta which was originally the Diatessaron of St. Ephraim and later corrected by Rapoolas, the Bishop of Edessa.³³

Conybeare and Kenyon believe the character of the New

³³Torossian, H. "The Armenian Golden Century And The Translation of the Bible" citing Memorial. op. cit. Pazmaveb. (Venice, 1935), p. 293.

Testament was the Western type Bezae Codex which was used by Ephraim.³⁴

Dzovagian followed Blake and Lake, maintaining that it was none of the known Syriac texts; their insight visioned a third Syriac origin, closely related to the Caeserean type, of extinct manuscripts.³⁵

Voobus has pointed out that the text used in the Syriac Church at the time of the Armenian Version was the Old Syriac tetra-evangelium; "This 'Unterlage' was an Old Syriac text, a type somewhat more archaic in places than Sinaitic Syriac and Curetonian Syriac, and somewhat closer to the text pattern of the Diatessaron."³⁶ He thought that at the time of the Armenian Version, Diatessaron "did not possess an authoritative reputation. The authoritative text was the tetraevangelium which as 'Evangelion da- Mepharreshe' enjoyed special use in Edessa."³⁷

S. Lyonnet however, after an extensive study of the Armenian patristic writings, translations, lectionaries, was in favour of the Diatessaron. He has said, "The ritual manu-

³⁴Dzovagian, N. op. cit., V-VIII, p. 110.

³⁵Ibid.

³⁶Voobus, A. op. cit., p. 145.

³⁷Ibid., p. 151.

scripts and certain songs of breviaries certainly preserve a tradition different from that of the Tetraevangelium."³⁸

"Both the internal and external critical arguments confirm in favour of an Armenian Diatessaron."³⁹ However, he did not deny the influence of the separated gospels of the Old Syriac, but he believed that the more closely the Syriac authors are studied the more clearly the Diatessaron, appears; he left it as an open question whether the Armenian writers used the Tetraevangelium and if so, why they never made any reference to any of the four individual gospels.

Moreover, he has added the following evidences in favour of a Diatessaron:⁴⁰

1- He has contradicted Voobus, maintaining that till the middle of the 5th century, that is, till the appearance of the Peshitta, it was the Syriac Diatessaron that reigned all over Syria.

2- Even the lectionaries present a text which clearly reflects the harmonization of the Gospels.

3- Also, the very great number of parallel variants between the Armenian authors and Ephraim confirm the same source.

³⁸Lyonnet, S. op. cit., p. 178.

³⁹Ibid., p. 263.

⁴⁰Ibid., pp. 258-261.

2- The Character of the Origin of the Recension

Judging from the composite mixed structure of the Armenian text a group of scholars have believed that the base was Oregin's Hexapla, they are Carl Shtayerantzi and V. Avkere.

Conybeare has held a similar view, thus:

The Armenian Old Testament is a version of the LXX, the text of which everywhere fits closely as a glove to the hand that wears it... It is certain that in the Old Testament the Armenians translated the LXX, supplementing it, however, and adjusting it to the Masoretic text... This composite character of the Armenian text is probably due to the fact that the translators used the Hexapla of Origen whose massora survive in the Armenian text.⁴¹

Zohrabian and Zarbhanelian agreed with Conybeare and they further illuminated the case by pointing out that the authentic copy which the Patriarch Maksimianos of Constantinople gave to the assistant translators of St. Mesrob Mashdotz, after the Council of Ephesus (431 A.D.), for the recension of the first Armenian Version of the Bible, was one of the fifty Bibles which were prepared by Babpulios Kuridonatzi from a superior copy of the LXX with comparative corrections from Origen's Hexapla. These Bibles were in the library of Caesarea, but after the death of Eusebius they were taken to Constantinople.

⁴¹Conybeare, A. op. cit., pp. 151-152.

Ermoni tried to prove by certain illustrations that actually it has an Alexandrian origin.⁴² La Groze⁴³ and Kaulen⁴⁴ agreed with him.

Prof. Robinson and Y. Toorian ascribed it to Sinaitic origin.⁴⁵

Gokian has asserted that the Armenians had the Alexandrian, Hexapla and Lucan texts, and regarded it as futile to insist on one or the other.⁴⁶

Those who claim a Caeserean origin are Kenyon, Blake, Colewell, Lyonnet and Macler. The latter regards it to be the Codex Bezae, the so-called Caeserean group of Koridethi.⁴⁷

H. N. Aginian has quoted the following testimony from the Ms. Echmiadzin IX 193 written by Joseph in 1299. The

⁴²Aginian, H. "The Armenian Version Of The Bible" Memorial. op. cit., pp. 409-410. Citing Hantes Amsoria, (Vienna, 1935). (Quoted from The Critical Study of the Armenian Bible by Ermoni).

⁴³Memorial, op. cit., p. 224. (Quoted from Hantes Amsoria (Oct. - Dec. Vienna, 1935)).

⁴⁴La Groz, Thesaurus Epistolici, III (Lipsiae, 1796) p. 201.

⁴⁵Dzovagian, N. op. cit., IX-X, p. 148.

⁴⁶Gokian, S. The Armenian Version of the Book of the Macabbees, (Vienna, 1923), pp. 160-61.

⁴⁷Memorial. op. cit., p. 224.

Manuscript contains the twelve Prophets and Solomon's books.

The twelve prophets are translated from a copy of LXX then corrected according to the copies of Alexandrian and Jerusalem, and again on Origen's Tetrapla.⁴⁸

Aginian has added further that this Alexandrian copy is the one formed by Bampulia and Yezevpios at Caesarea; it circulated in Palestine and Asia Minor. The Tetrapla was a part of Origen's Hexapla which reached Antioch via Constantinople. He thought the Syriac taste originates from the Tetrapla.

A. J. Kiljn has analysed the Gospel of Mark, but has established an agreement only with Latin, Syriac and Caesarean.⁴⁹

H- THE QUALITY OF THE ARMENIAN BIBLE

The natural fitness and adaptation of the Armenian language for translation, the competence of the translators, and the beauty and the exactitude of the product have struck even the foreign scholars. A few representative testimonies will suffice to speak for the high quality of the Armenian Version.

⁴⁸Aginian, H. op. cit., p. 401-404, Hantes Amsoria. op. cit., p. 550.

⁴⁹Kiljn, J. Biblical Journal of Theological Studies. II (1951), pp. 168-169.

1- H. N. Aginian has pointed out that the translators have kept strict loyalty both to the origin and to the character of the Armenian language. The existence of some awkward words and phrases he has ascribed not to the penury of the translators' ability nor to the destitution of the Armenian language, but to the holy reverence that prevented the altering of the Scriptures even slightly. He has accepted realistically the fact that the first translation was hasty and coarse due to the newness of the alphabet, but during the following years the maturation of both the language and the experience of the translators resulted in a refined and polished recension.⁵⁰

2- F. C. Conybeare has testified thus:

For beauty of diction and accuracy of rendering Armenian can not be surpassed. The genius of the Language is such as to admit of a translation of a Greek document both literal and graceful; true to the order of the Greek, and even reflection its compound words, yet without being slavish, and without violence to its own idioms. We are seldom in doubt as to what stood in the Armenian's Greek text; therefore his version has almost the same value for us as the Greek text itself from which he worked, would possess. The same criterion is true for the Armenian New Testament as well.⁵¹

⁵⁰Aginian, H. op. cit., pp. 401-404, Citing Hantes Amsoria, op. cit., p. 550.

⁵¹Conybeare, A. op. cit., p. 152.

3- Prof. G. Guender of the University of Jenev ended his article on the Armenian Bible as follows:

Important in all respects, the Armenian translation is equal to an original master piece. In no part appears any weakness of the translators, so outstanding is the penetration of their minds, and great their agility. They have undertaken to nationalize the translation of the Bible, and have achieved it because the Bible has been the fountain of their literature.⁵²

4- H. V. Hatzooni proudly has claimed that the Armenian, keeping its brilliance and perfection, strictly followed the ornaments of the Greek. The masters preserved with perfect conscientiousness the structure of the Greek sentences, the order of words, even the compound forms, without losing the beauty of Armenian.⁵³

5- Voobus has shared his opinion as follows:

This revised text, which is found in manuscripts from the period of renaissance in Armenian literature, 5th century, displays a form which is quite different in comparison to the Old Armenian type... It is a Greek type... Besides mention of its exactness... this is the most beautiful of the Versions as far as the genius of its idiom is concerned.⁵⁴

6- Lyonnet has declared:

The Armenian has often produced the original text more loyally than what the Greek text itself has transmitted to us.⁵⁵

⁵²Memorial, op. cit., p. 223.

⁵³Hatzooni, H. "The Bible And Armenia" Memorial, pp. 381-382, citing Pazmaveb, (Venice, 1935), p. 316.

⁵⁴Voobus, A. op. cit., p. 163.

⁵⁵Lyonnet, S. "Contribution Recente Des Literatures Armenienne et Georgienne." Biblica, XXXIX (1958), p. 491.

7- La Groz, the Councilor of the Prussian king has consummated the foregoing testimonies by saying:

The Armenian translation of the Bible, seems to me, is the queen translation of all the translations, because it is literally rich and renders the exact meaning of the original.⁵⁶

I- THE VALUE

Great has been the value of the Armenian Version of the Bible for the Armenian people; the following list presents the major areas where it has been manifested best:

1- The Armenian Version of the Bible became the inspirational fount for the enrichment of the Armenian literature in the 5th century.

2- It completely uprooted paganism from the country and imparted the necessary impetus for the development of the religious, ecclesiastical, national life and the national culture of the Armenians.⁵⁷

3- It begot and nourished in the hearts of the Armenians the guarantee for a perennial survival of nationalism.

⁵⁶La Groz. Paznaveb, (Venice, 1851), p. 234.

⁵⁷Hovapimian, H. "1500th Anniversary Of The Armenian Version of the Bible" Memorial, op. cit., p. 166. Citing Mshap (Oct. 25 and Nov. 5, 1935).

4- Amidst the serious struggles of Asianism and Hellenism, it shifted the Armenian nation from its Eastern axis toward the West, and made Armenia a member of the great family of western nations, thus offered to her youth the pursuit of the ideals of an international cosmopolitan civilization.

5- It integrated and harmonized the diverse racial differences among Armenians.⁵⁸

6- It activated the potentials of the Nation:

God's Word, in its noble and wonderful messages, simplified and beautified in the Armenian language, spread the manna from the church altars to the human souls, and flourished there the honey of the faith, the nectar of the Armenian spirit.⁵⁹

7- It provided the sap of courage, to subdue the Satanic attacks in order to save the nation from annihilation. Only a decade after the recension, when moss had not yet grown on the tombs of St. Mashdotz and St. Sahag, Assyrians attacked Armenia and flooded the battlefield of Avarayr with the blood of Armenian soldiers, but they could not destroy the Armenian spiritual independence. And, ever since, many battles have flooded Armenia; royal thrones destroyed, genocide followed, and while the neighboring nations were

⁵⁸Chobanian, A. Memorial op. cit., p. 201, citing Hayasdani Gochnag. Feb. 7 (N.Y. 1935)

⁵⁹Derderian, Y. "The Holy Bible Through the Ages" Memorial op. cit., p. 278. Sion (Jerusalem, 1935), p. 76.

forever wiped out, neither political victories nor the religious sword of Islam could annihilate the Armenian nation because by the Lord's grace the Armenians continued to embrace the undistructable Bible.⁶⁰

8- Not only did it prevent the Armenians from assimilation into other larger nations; it helped them to christianize and enrich the culture of their foes. Furthermore, when the Islamic ocean tide flooded Asia Minor and ruined the walls of Vienna, the eastern Roman culture went to its eternal tomb, but the Christian oasis of Armenia became a light-house to emit the Gospel rays to the world.

9- Dr. Innitzeri holds that the Armenian Version not only constitutes a master piece of literature for Armenians, but it presents for Bible scholars a very important origin which deserves a more careful attention.⁶¹

Similarly, Dzovagian suggests that the Armenian Version occupies a prominent place in the critical study of the Bible, and provides its due share for its reconstruction after its original.⁶²

⁶⁰Ibid., pp. 279-280.

⁶¹Dzovagian, N. op. cit., I-III, (Jerusalem, 1946), p. 19.

⁶²Memorial. op. cit., p. 444.

II - THE TRANSMISSION OF THE ARMENIAN BIBLE

A - THE DIFFICULTIES

The study of the transmission of the Armenian Version of the Bible suffers of the following difficulties:

1- The gaps produced by the loss of valuable manuscripts. The Armenian monasteries of Cilicia were in possession of thousands of Bibles and literally 10,000 Gospels when the fortress of Paghapert was destroyed in 1120 (One of the fifteen regions of Armenia). Even lately, during the Armenian genocide of 1914-1915, many Bibles and Gospels were destroyed by the Turks.

2- During the Middle Ages, the forgery of manuscripts was developed into an art by Byzantines, Assyrians and some other eastern nations.⁶³

3- In the first few centuries of the Christian era, contrary to the present age, the driving motive of authors was not for recognition and applause, but rather to serve anonymously. Their zeal of genuine service often led them to prefer forgetfulness to remembrance by others; this is why the more we go down the ladder of the ages, the less we find

⁶³Archbishop Torkom. Memorial, op. cit., p. 246, citing Sion, op. cit., (1935), p. 229.

the identification of authors - the real instruments of God who regarded themselves unworthy for identification.⁶⁴

B - THE AVAILABLE MANUSCRIPTS OF THE ARMENIAN BIBLE

Archbishop Makisdros has mentioned that the oldest manuscript of the whole Bible of Hohan - 1270 A.D. was found in the Monastery of Echmiadzin, Armenia; the oldest manuscript of the New Testament - 887 A.D. in Lazarie Institute of Moscow, Russia, a copy of which is found in St. Hagopiantz Library of Jerusalem, Palestine.

Voobus has pointed out that the Gospel Manuscript of 887 A.D. is a tetraevangeliūn, and he has mentioned four others of the same type, in majuscule on parchment; Ms S. Lazz. - 1144 A.D., copied in 902 A.D., the second in Constantinople, copied in 966 A.D., the third in Erzerroom, copied in 986 A.D., the fourth - Ms. Etch. 229, copied in 989 A.D., "The last manuscript, 'copied after ancient and exact examples', receives additional fame because of its interesting colophon which ascribes the doubtful ending of Mark to Ariston - Eritzu."⁶⁵

Conybeare has pointed out another Gospel manuscript in Venice of 1220 A.D. which keeps the following order: Four

⁶⁴Ibid., p. 246.

⁶⁵Voobus, A. op. cit., p. 160.

Gospels, Acts, Catholic Epistles, Revelation, Epistle of Paul, The Letter of Corinthians to Paul. The Epistle to Hebrews precedes Timothy. He has left a note of an entire Bible on parchment - 1151 A.D., two others on paper - 1253 A.D. all three of which are in the Monastery of Echmiadzin, Armenia.⁶⁶

H. V. Hatzooni has added to the list the following best manuscripts found in St. Lazarie.⁶⁷

- 1- Sultan's Bible - 1341 A.D.
- 2- Naghash's Bible - 1418 A.D.
- 3- A Bible - 1647 A.D.
- 4- A Persian Bible - 1648 A.D.
- 5- Dateu's Bible - 1651 A.D.
- 6- Mkley's Gospel - 902 A.D.
- 7- Atrianoobol's Gospel - 1007 A.D.
- 8- Lampronatzi's Gospel - 1193 A.D.
- 9- Drabinozi's Gospel - 12th century A.D.
- 10- Havootaroo's Gospel - 1214 A.D.
- 11- Teodoobolis' Gospel - 1230 A.D.
- 12- Meechean's small Gospel - 12th-13th centuries A.D.

⁶⁶Conybeare, A. op. cit., p. 154.

⁶⁷Hatzooni, H. Memorial, op. cit., pp. 192-193, Citing Pazmaveb. June-Dec. (Venice, 1935).

Note: "Gospel" is used in the sense of New Testament

- 13- Seunic's Gospel - 1307 A.D.
- 14- Bidzagin's Gospel - 1331 A.D.
- 15- Sorkhat's Gospel - 1343 A.D.
- 16- Yerzenga's Gospel - 1431 A.D.
- 17- Divrig's Gospel - 1469 A.D.

Finally, Kurkjian adds the following Bible portions to the list:

- 1- Two four Gospels, parchment, uncial, 11th-12th century A.D.
- 2- Four Gospels, parchment, minuscule, 1382 A.D.
- 3- Four Gospels, European paper, minuscule, 1699 A.D.
- 4- Four Gospels, European paper, miniscule, 16th century A.D.
- 5- Four Gospels, paper, minuscule, 1562 A.D.
- 6- Four Gospels, paper, minuscule, 16th-17th century A.D.
- 7- Luke-John, parchment, minuscule, 1666 A.D.
- 8- Four Gospels, native paper, medium cursive, 14th-15th C. A.D.
- 9- Four Gospels, European paper, cursive, 16th-17th C. A.D.
- 10- Fragment of Gospel of John, parchment, uncial, 11th C. A.D.
- 11- Fragment of Gospel of John, parchment, uncial, 12th-13 th C. A.D.
- 12- Fragment of Matthew, parchment, uncial, 10th C. A.D.

- 13- Fragment of Matthew, parchment, uncial, 10th-11th
C. A.D.
- 14- Fragment of Gospel of John, parchment, uncial,
13th C. A.D.
- 15- Fragment of Luke, parchment, uncial, 13th C. A.D.
- 16- Fragment of II Cor., parchment, uncial, 13th C. A.D.
- 17- Four Gospels, native paper, cursive, 15th C. A.D.
- 18- Four Gospels, parchment, cursive, 17th C. A.D.
- 19- Four Gospels, native paper, semi-uncial, 12th C. A.D.
- 20- Four Gospels, native paper, cursive, 1640 A.D.
- 21- Catholic Epistles, parchment, small cursive, 15th
C. A.D.
- 22- Acts, thick parchment, early uncial, 9th C. A.D.
- 23- Four Gospels, native paper, cursive, 1315 A.D.
- 24- Matthew and John, thick parchment, large uncial,
9th-10th C. A.D.
- 25- Four Gospels, native paper, cursive, 1307 A.D.
- 26- Fragment of I Cor. 15, parchment, uncial, 10th C. A.D.
- 27- Four Gospels, thick native paper, cursive, 1292 A.D.
- 28- Four Gospels, native paper, cursive, 15th-16th C. A.D.
- 29- Gospel of Matthew, European paper, cursive, 1668 A.D.
- 30- Four Gospels, native paper, cursive, 1477 A.D.
- 31- Four Gospels, native paper, cursive, 1597.
- 32- Four Gospels, native paper, cursive, 1428.
- 33- Fragment of John, native paper, cursive, 1315.

- 34- Fragment of Luke, parchment, uncial, 11th C.
- 35- Acts and Catholic Epistles, parchment, cursive, 1265.
- 36- Gospel of Matthew, parchment, uncial, 10th C.
- 37- Gospel of Luke, parchment, uncial, 10th C. (Frag.)
- 38- Gospel of Mark, parchment, uncial, 10th C. (Frag.)
- 39- Fragment of John, parchment, uncial, 10th C.
- 40- Fragment of Mark, parchment, uncial, 9th C.
- 41- Fragment of Matthew, parchment, uncial, 12th C.
- 42- Four Gospels, native paper, cursive, 1607.
- 43- Isaiah and N.T. Epistles, native paper, cursive, 1321.
- 44- Four Gospels, native paper, cursive, 1495.
- 45- Four Gospels, native paper, cursive, 15th C.
- 46- Four Gospels, native paper, cursive, 1523.
- 47- Four Gospels, parchment, uncial, before 16th C.
- 48- Fragment of Luke, parchment, uncial, 9th-10th C.
- 49- Four Gospels, European paper, cursive, 17th C.
- 50- Four Gospels, Native paper, cursive, 16th C.
- 51- Fragment of Matthew, paper, uncial, 10th-11th C. A.D.
- 52- Gospel of Matthew, parchment, uncial, 9th-10th C. A.D.
- 53- Fragment of John, parchment, uncial, 10th-11th C. A.D.
- 54- Fragment of Matthew, parchment, uncial, 11th C. A.D.
- 55- Fragment of John, parchment, uncial, 11th C. A.D.
- 56- Fragment of Matthew, parchment, cursive, 17th C. A.D.
- 57- Four Gospels, parchment, uncial, 1316.
- 58- Fragment of Luke, parchment, uncial, 11th C. A.D.

- 59- Four Gospels, paper, cursive, 1498-1501.
- 60- Fragment of Luke, parchment, uncial, 12th C.
- 61- Four Gospels, parchment, cursive, 1660.
- 62- Four Gospels, parchment, cursive, 17th C.
- 63- Four Gospels, native thick paper, cursive, 1705.
- 64- Four Gospels, European paper, cursive, 15th-16th C.⁶⁸

C- THE REPRODUCTION AND DISTRIBUTION OF THE ARMENIAN BIBLE

The first Armenian Version of the Bible, 406-415, was immediately spread among the people. Since the people were craving for it, it enjoyed a warm reception; so much indeed, that even after the appearance of the recension, 431-438 A.D., it continued existing with the latter until the 9th century, either in separate or hybrid forms.⁶⁹

Till 1180 A.D., the books of the Bible were not collected in one volume; they were found in various groupings, for example, Echmiadzin IX No. 141 included the Pentateuch; the Vienna IX No. 542 included the books of Solomon, etc.

⁶⁸Kurkjian, Journal of Biblical Literature.
 No. 1-7, IV (1936), pp. 155-58.
 No. 8-16, LIV (1940), pp. 51-53.
 No. 17-22, LXIV (1945), pp. 531-33.
 No. 23-56, LXXXII (1953), pp. 115-26.
 No. 57-64, LXXIX (1960), pp. 52-60.

⁶⁹Voobus, A. op. cit., p. 154.

When Nerces Lambronatzi first undertook to collect all the books into one volume, he could not find all the recension copies. So he inserted some of the parts of the first translation; for example, the Books of Solomon. Later collectors sensed the existing differences and tried to revise accordingly.⁷⁰

Even the Bible used today, though believed to be entirely based on the recension and Greek manuscripts, carries subtle shades of the first Version from Syriac.⁷¹

Here below the transmission of the Armenian Version is carried up to the present time for all the three dialects of Armenians, as follows:

1- Ancient Armenian, which is still the ecclesiastical language among Armenians all over the world.

2- Russian Armenian, used primarily in modern Armenia and Iran.

3- Modern Armenian, used all over the world, except the above-mentioned two countries.⁷²

⁷⁰Aginian, N. Memorial, pp. 406-407, citing Hantes Amsoria, (Vienna, 1935), p. 550.

⁷¹Lyonnet, S. op. cit., pp. 17-18.

⁷²All the three dialects use the same script.

The movement will be traced as to the whole Bible and the whole New Testament only, neglecting the development of all other partial or fragmentary parts of the Bible.⁷³

1- IN ANCIENT ARMENIAN

It is to be noted that ALL the Armenian literature until the 19th century A.D. was in "Krapar" - ancient Armenian; therefore, the first Version, the recension, the church lectionaries, the books of the Armenian historians and all the manuscripts exist in ancient Armenian.

In the 17th century Armenian manuscript Bibles had been so scarce and costly that the Patriarch Jacobus, about 1662, dispatched an ecclesiastic named Osgan to Europe to arrange for the printing of an edition of the Armenian Scriptures. He went first to Rome, but afterward moved to Amsterdam where he supervised the publication of the Bibles. This edition was printed from a single Manuscript, copied for King Hethum II, and adjusted in places to the Latin Vulgate, in 1666.⁷⁴

A copy is preserved in the St. Hagopiantz Library, Jerusalem. Osgan also divided the Bible into chapters and verses.

In 1668 A.D., the first separate edition of the New Testament was printed. Michael Barboni printed another version in Venice, 1680 A.D.,

⁷³This section is mostly taken from Darlow and Moule Historical Catalogue, pp. 86-98.

In 1698 A.D. Thomas Vanatetzi, Bishop of Golthen, published another edition, full of portraits. Other editions of the same appeared in Constantinople, 1702 A.D., Venice, 1710 A.D., and 1789 A.D..

The second edition of the Bible was printed in Constantinople by Ladiantzi Peter in 1705 A.D.. This was mainly a reprint of Osgan's edition. The British Museum Catalogue has described it as, "The Bible according to the Greek canon, with the Fourth Book of Esdras, the Prolegomena of St. Jerome, a glossary of proper names, and an index of subjects, all in Armenian."

Mkhitar Abba of Sebaste, the founder of the Covenant of San Lazzarie, published the third edition of the Bible in 1733 A.D.. It was mainly a reprint of Osgan's text.

The fourth edition was accomplished by John Zohrab (Hovhannes Zohrabian) in Venice, 1805 A.D. This is the first critical edition of the Bible in Armenian. Zohrab used several codices, but in the main he transcribed Manuscript 1319 No. 1 from the library of San Lazzarie.

The Russian Bible Society published the New Testament from the edition of 1733 for the use of the 50,000 Armenians in Southern Russia. The same Society, under Deacon Joseph Havhannessian, reprinted the whole Bible of 1733 A.D. with slight corrections in 1817 A.D. in St. Pittsburg.

In the same year, The Calcutta Auxiliary Bible Society

reprinted Osgan's text at the Mission Press, Serampore. Also the New Testament was reprinted in smaller sizes.

The first edition of the British Foreign Bible Society of the New Testament appeared in 1823 A.D.

A diglot N.T. of Ancient and Modern Armenian was printed in 1825 A.D. which was corrected and reprinted in 1828 A.D., and 1854 A.D. The second diglot N.T. of Ancient and Russian Armenian was printed at the Lazareffski Institute, Moscow, in 1834 A.D. and reprinted in 1850 A.D., and 1856 A.D.

The American Bible Society published the N.T. with Greek variants in Smyrna, 1838 A.D.

In 1859 A.D. there appeared the N.T. of the first London edition of the British and Foreign Bible Society, edited by Charles Rieu of the British Museum. The same was reprinted in 1873 A.D., 1875 A.D., 1882 A.D., and 1892 A.D.

The fifth edition of the Bible was published in 1860 A.D. by H. Arsen Pagradooni from the Greek origins and Armenian handscripts. Voobus looked at it as the reproduction of Zohrab's text.

The American Bible Society undertook in 1888 A.D., to prepare an improved edition of the Bible from the Hebrew and LXX texts. Avedis Costantian, Hovhannes Hunkiarbeyandian and Madatia Karakashian collaborated and edited it in 1895. "The readings in the O.T. peculiar to the Greek were enclosed within brackets, while the Hebrew variants were rendered into Armenian

and printed at the foot of the page." Christoph Reisser Sohne republished it in 1929 A.D. in Vienna. Voobus says that it was revised according to the Greek text.

2- IN RUSSIAN ARMENIAN

A. H. Dittrich prepared a diglot N. T. in Ancient and Russian Armenian for the British and Foreign Bible Society which was published in Moscow, 1831 A.D. "The Baptist Mission Press for the American and Foreign Bible Society," reprinted it in Calcutta, 1839 A.D. Under the supervision of H. G. O. Dwight and H. A. Homes, The British and Foreign Bible Society revised it and published it in Constantinople in 1850 A.D., and 1895 A.D., also in the same year, a separate edition containing the Russian-Armenian part was published. The latter was reprinted in 1856 A.D.

A. Amirchaniantz revised the N.T., and the British and Foreign Bible Society published it in Constantinople in 1882 A.D. The same author for the same Bible Society prepared the first O.T. in Russian-Armenian (except the Psalms) which was published in Constantinople in 1883 A.D. Then he prepared a new edition which was incorporated in the complete Bible and published by the British and Foreign Bible Society in Constantinople in 1889 A.D. The same N.T. was reprinted in 1891 A.D.

The last edition of the complete Bible in Russian-Armenian was prepared by A. K. Shemavonian and two assistants, and was published by the British and Foreign Bible Society in 1896 A.D.

3- IN MODERN ARMENIAN

The beautiful translations of the Bible in Ancient Armenian were as difficult for the new generations as the Vulgate was to the Europeans before the Reformation. So, the following editions were prepared to satisfy the new need of the people.

J. Zohrab prepared the first diglot N.T. in Ancient and Modern Armenian which the British and Foreign Bible Society published in Paris, 1825 A.D. Its corrected reprint, as well as the separated Modern Armenian part, appeared in 1828 A.D. N. T. Abgar revised it further, and the same Bible Society printed it in Smyrna in 1842 A.D., H. G. O. Dwight and H. A. Homes revised Abgar's edition, supplied it with Greek variants. It was printed in Smyrna in 1849 A.D.

H. G. O. Dwight and Elias Riggs prepared the "editio princeps" of the Modern Armenian Bible which was published by the American Bible Society in Smyrna in 1853 A.D. The same was reprinted in Constantinople in 1857 A.D., and 1859 A.D., and its N. T. in 1857 A.D., 1858 A.D., 1862 A.D., 1865 A.D.,

1881 A.D.

The whole Bible was corrected and printed by the American Bible Society in Constantinople in 1880 A.D., 1883 A.D., 1884 A.D. (twice), 1889 A.D., 1902 A.D., and its N. T. was printed separately in 1884 A.D., 1892 A.D., and 1897 A.D., all of these were printed in Constantinople by the benevolent spirit of the American Bible Society.

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